Antychrist Storme.

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Antichrist STORMED:

OR,

Mystery Babylon *the great Whore, and great City*, proved to be the present Church of *Rome*.

Wherein all Objections are fully answered.

To which is added, The Time of the End, or a clear Explanation of Scripture Prophecies, with the Judgment of divers Learned men concerning the final Ruine of the *Romish Church*, that it will be in this present Age.

Together with an Account of the Two Witnesses, who they are, with their Killing, Resurrection & Ascention.

Also an Examination and Confutation of what Mr. *Jurieu* hath lately written concerning the Effusion of the Vials, proving none of them are yet poured out.

With Mr. *Cams* Reasons to confirm the same.

Likewise a brief Review of *D. Theo. Goodwins* Exposition of the 11th chapter of the *Revelations*, concerning the Witnesses, and of that Street in which they should lie slain, proving it to be meant of *Great Britain*.

And a brief Collection of divers strange Prophecies, some very Antient.

By *Benj. Keach*, Author of Sion in Distress.

To which is annext, A short Treatise in two parts. 1. The Calculation of Scripture numbers by Scripture only, without the help of Humane History. 2. Upon the Witnesses; giving light to the whole Book.

LONDON, Printed for *Nath. Crouch* at the *Bell* in the *Poultry* near *Cheapside*. 1689.

TO THE READER.

Christian Reader,

THat which induced me to publish the insuing Treatise, at this time, is first, the consideration of the present Providence of the great God, under which we are exercised; wherein it may appear to all, that he hath with an out-stretched Arm, begun to deliver his people, and to plead the controversie of Sion, against his old and implacable Enemies, such a gracious dispensation as we have certainly never before seen, and what the issue or event of it will be, we cannot be ignorant, if we consult his word, Babylon must fall, that is evident, and that this Mystery Babylon is the Church of Rome, is fully cleared in this Treatise, which we hope may tend to convince such who have had any doubt upon their Spirits about it, and confirm others in the stedfast belief thereof; true 'tis not above 6 or 7 years, since we wrote something of the same nature, but that lying in a folio, a book that comes but into a few hands; Besides this is great part new, and many things of another nature insisted on; I have been stirred up to make it publick in this small tract, hoping that such who read it will see some further cause to hate the Whore and all her off-spring who still retain her Persecuting Spirit, tho' blessed be God, this Nation and Scotland likewise, are stirred up of late, with just revenge against her, the Lord continue it, for there is much work still to be done both here and abroad, before that glorious state of the Church comes in, which we have so long waited for, as touching the time of Babylons final ruin and overthrow, something we have here said, and have also given the various Apprehensions of many learned and worthy Writers in respect of this, as

also touching the Slaying and Resurrection of the two Witnesses, together with their Ascension, which will have its further opening by the works and providence of God, so that our light, like the path of the Just, shall shine more and more to the perfect day; *time will make manifest what is in the Womb of the present Providence. That which adds further incouragement, is, I perceive almost every where Gods people are much upon the search into the Prophesies of the Scripture, and Revelations of St.* John about the time of the end.

We have given some brief hints touching the seven Seals, Trumpets, and the seven Vials or last Plagues spoken of by St. John, *which may, we hope, let in a little light into some mens understandings, and tend to the putting of them upon a further search, we conclude that the six first* Seals *spoken of,* Rev. 6. *open things that were to come to pass in the World, from the time that* John *received his Revelations until the years* 311 *or* 320, *or thereabouts, which produced, (1.) That fearful* Apostacy *from the Apostolical Faith, and true Christianity of the Gospel Church. (2.) The utter overthrow of the sixth Head of the Beast or* Pagan *Emperors Reign, and so put an end to the ten bloody Persecutions under them, for under the sixth Seal was effected or brought to pass their final ruin signified by an Earthquake,* Rev. 6. *Which overthrow was first begun by* Constantine the great, *and fully compleated according to History by* Theodosius *about* 379. *under the 7 Seal there was silence in Heaven for half an hour,* viz. *A short time of rest for the Church and Saints of God, which began in Constantines dayes and lasted as some conceive till the troubles rose by the* Arians *which was, if I mistake not, about the latter end of his Reign, but others say it continued till* Theodosius *died, in the year* 395. *also under the Seventh Seal come in the Angels with their* Seven Trumpets *the 6 first Trumpets (*'tis concluded *by most learned writers) brought in*

in those things that were effected or accomplished under the Papal power and Turkish Empire *as also the death and Resurrection of the Witnesses, and so brings in the second woe.*

The seventh Trumpet, as I conceive, brings in the Ascension of the Witnesses, and then comes out the seven Angels with the seven Vials and last Plagues; the first of which I cannot believe hath as yet been poured out, nor shall, till the Ascension of the Witnesses, which will be attended with that second Earthquake, Rev. 11. *and from that very time I conclude the Kingdom of Christ will begin, which I know is quite contrary to what Dr.* Goodwin, *Dr.* More, Du Moulin, *and of late* Peter Jurieu *have written; the reasons why I am of this Opinion, you will find if you read the latter part of this Treatise. Dr.* Goodwin, *if I mistake him not, says that* Waldo, *&c. might be said to pour out the first Vial, and that two or three more of them have since been poured out by the Angels or Ministers of God out of the Temple, as they have been indued with more or lesser light, but we cannot think any of the Sackcloth Witnesses, who have lived under the time of the Beasts 42 months, can be said to pour out any of those Vials, because they are said to be clothed with pure white linnen, and to have Golden Girdles about their breasts and for several other reasons which we have here given, 'tis indeed very strange to many wise men that Mr.* Jurieu *should so confidently affirm that all the Vials should be already poured out by Gods Ministers, and that they are still in their Sackcloath; and have so all along.*

Others there are who Judge that the Seven Vials shall none of them be poured out till the Seventh Trumpet shall begin to sound, which will effect her utter overthrow, and so bring in the third woe; of this opinion was that Worthy and Learned Divine, Mr. John Canne *and some others, time will open these things more clearly, but I am perswaded whensoever those Vials*

and

and last Plagues come to be poured out, Gods Judgments will be so manifest, that they will be discerned and known of all, and be quite different from all other Judgments that have fallen upon the Antichristian State and people from their first rise.

But since we are in the Judgment of all Godly and Learned men, come towards the end of the wonders, let none be discouraged, for though there is very near a most dismal hour, yet it will doubtless fall upon the heads of the wicked, and such who are of Babylons *Race and Spirit, the Godly shall see the Lord hath not forgotten them, nor the righteous Blood that has been shed, but will appear suddenly to plead* Sion's *controversie, and set up his own Kingdom; therefore let us be much in prayer, and cry mightily to God, and be ready to meet the Lord in his more glorious appearance, for we are very confident a very dreadful hour is near, and it will come upon carnal, secure, and all formal Professors, nay, fear shall surprize the sinners in Sion, tho' it will be a glorious hour to all that are found faithful to Jesus Christ; I desire all enquiring persons to weigh well what we have said in the latter part of this Treatise, and if it affords any further light to any of them, let them bless God, I am in hopes it will put many upon a further search into the Prophesies of the Scripture about the time of the end: However I shall at present say no more, but leave it to the blessing of the Lord, (till I see a little further what God is about to do) and at present take my leave of thee, and remain thy Servant in the Gospel.*

Benj. Keach.

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Antichrist

Antichriſt ſtormed:

Or

Myſtery Babylon the great Whore, and great City proved to be the preſent Church of *Rome*, or Papal Hierarchy.

CHAP. I.

Wherein the various Opinions concerning Myſtery Babylon, *are diſcovered and all their Objections Anſwered, who deny by her is meant, the Papal Power, or preſent State and Church of* Rome.

1. THIS is evident to all who are men of any Reading, that moſt of our Eminent Proteſtant Writers, both Ancient and Modern, do affirm without the leaſt doubt, that the Church of *Rome* is the great Whore ſpoken of, *Rev.* 17. called

called, *Mystery Babylon*: yet we find that most worthy men, who have of latter times, so well defended the truths of the Gospel, in opposition to Popery, have not so much bent their Study this way; I mean directly to prove that which is our present task —as it hath been to detect divers or most of her erroneous principles, and detestable practices, which is rather to Lop off some of the Branches of this Evil and Cursed Tree, than to Dig it up by the Root, for if it be clearly proved, that she is that great Whore; *viz. Mystery Babylon the great, Mother of Harlots*; down she goes at once; and if we have not done it so effectually as it may be desired, yet we are in hope wherein we have been defective, it may stir up some abler Pen, to perfect what we have anew undertaken; ——But to proceed, for the more orderly management of our present work, it may not be amiss if we give you the various opinions that have more or less presented themselves to the World, about who or what People this great Whore *Mystery Babylon* is, which may be reduced to these seven following heads.

1. And first of all, as Reverent Mr. *Pool* observes, some would have it to be the whole World of Wicked men.

2. Others would have this Woman, or this

this *Babylon* to be old *Chaldean Babylon*.

3. That it is *Jerusalem*; and that for two Reasons:

1. Because the man of Sin, or last Beast, that is to Head this *Babylon*, is set forth by St. *Paul*, to sit in the Temple of God, shewing himself to be God.

2. Because this City where the Beast reigns, and shall slay the Witnesses, is Spiritually called *Sodom* and *Egypt*, where our Lord was Crucified, *Rev.* 11. 8.

4. That it is the *Turkish Empire*, or Power of the *Saracens*; which Mr. *Mede* somewhat touches, and in a brief way most Learnedly argues against: in his third Book, *pag.* 644, 645.

5. That it is indeed *Rome*, the Seat of the Fourth, or Last Empire; but *Rome*, in its Heathen state, under the Idolatrous and Persecuting Emperors: so the *Rhemists* would have it, if there be a necessity to fix upon *Rome*, to be this *Apocalyptical*, or *Mystery Babylon*. For this opinion the present *Romanists* have no better Advocate than Dr. *Hammond*, who hath done very worthily at other turns; but here has doubtless greatly mistaken his way; see his Annotations upon the 17th Chapter of the *Apocalypse*.

6. That it is the present power & Church of *Rome* who under pretence of the most High

and Eccleſiaſtical Juriſdiction, doth influence and govern the Secular Power and State of Kingdoms. Of this laſt opinion were the ancient *Waldenſes* who felt the bloody Power of of *Rome*, venting it ſelf in moſt horrid and Barbarous Cruelties againſt them, and that for a long Series of time, as appears by our moſt Authentick, Ancient, and Modern Writers, who give a very ample account of the great Perſecution of Chriſtians for many hundred years laſt paſt, in all parts of the Chriſtian World, where they have had Power. To which opinion of the *Waldenſes* moſt of our Modern Proteſtant Divines agree, of which we ſhall mention only *Cartwright*, *Fulk*, the worthily Admired, and Learned *Mede*, not forgetting famous *Du Moulin* of *France*, as may be ſeen in their works at large.

7. Some of the Papiſts who grant that by *Babylon*, *Rome* is meant, but would have it to be *Rome* towards the End of the World, when they ſay *Rome* ſhall apoſtatize from the Pope to Paganiſm again; and now, becauſe we will not take things upon truſt, nor refer the reader to many Books and Quotations, it appears needful that we remove the Objections with as much brevity as we can.

And firſt, That Myſtery *Babylon* cannot be fairly applyed unto the whole World of wicked men, nor to old *Chaldean Babylon*, nor to

Jeruſalem,

Jerusalem, the *Turks* nor *Saracens*, nor terminate in the Heathenish State of *Rome*, nor *Rome* towards the End of the World, when they say *Rome* shall Apostatize from the Pope to Paganism again.

And that none else can be meant or intended by her but the Papal Power of the Church of *Rome*.

1. Mystery *Babylon* cannot be the whole world of wicked men; for in opposition to this, 1. The Apostle *John* speaks here of a certain *great City which reigneth over the Kings of the Earth*, *v.* 18. This cannot be meant of the wicked world. 2. The World of wicked men, are *those Inhabitants of the Earth*, whom this Woman made drunk with the Wine of her fornication: Now she that made them drunk, and those that were made drunk, cannot be the same. 3. This Woman, *v.* 9. sitteth on seven mountains, and so do not all the wicked of the World. 4. We are Commanded to come out of this *Babylon*, but we are not obliged to go out of the World.

2. If she were the old *Chaldean Babylon* then, (1.) Where is the mystery mentioned *Rev.* 17. 5. (2.) Mystery *Babylon* here mentioned is by all acknowledged to be the Seat of Antichrist; So was never old *Chaldean*, (3.) Besides it is generally agreed to by all, not without good grounds, that Literal *Baby-*

lon was no more than the Type of her, which is all we will ſpeak to it.

3. It cannot be meant the City of *Jeruſalem.*

1. Becauſe *Jeruſalem* did not reign over the Kings of the Earth in St *John*'s time, when he ſaw this Viſion, and wrote the *Revelation*, which this City *Babylon* is expreſly ſaid to do, *Rev.* 17. 18. *And the Woman which thou ſaweſt is that great City which reigneth over the Kings of the Earth.* *Jeruſalem* having been not only under captivity divers times before, but was then entirely under the Power of the *Roman* yoke, as the whole Hiſtory of the Goſpel doth confirm, and themſelves do moſt plainly Confeſs, *We have no King but Ceſar.*

2. *Jeruſalem* was never in ſo high eſteem with the Beaſt, as to be capable to ride as Queen Regent upon him, (as this Woman, Whore, or City is ſaid to do) *Rev.* 17. 7. *And the Angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the myſtery of the Woman, and the Beaſt that carryeth her, which hath the ſeven heads, and ten horns, Rev.* 17. 7. compared with verſe 3. *ſo he carryed me away in the Spirit into the Wilderneſs, and I ſaw a Woman ſit upon a Scarlet Coloured Beaſt, full of Names of Blaſphemy, having ſeven Heads, and ten Horns,* — For by the Woman

Woman ſitting, and the Beaſt carrying, is undoubtedly ſignified, Influence, Power, and Dominion, which *Jeruſalem* was far remote from, not only under the *Roman* Monarchy, but alſo under the three Kingdoms that went before it, (*viz.*) the *Babylonian*, *Grecian*, and *Perſian*; as might be largely illuſtrated both out of Sacred and Humane Hiſtory.

3. *Jeruſalem* did not ſit upon many Waters, which is Interpreted to be People, Nations, and Tongues, that is, had not command or dominion over them: as this Woman, Whore, or City is ſaid to have, *Rev.* 17. 15. *And he ſaith, The Waters which thou ſaweſt, where the Whore ſitteth, are Peoples, and Multitudes, and Nations, and Tongues:* The whole Land of *Judea*, being under Tribute to the *Roman* Government at that time, *Luk.* 2. 1. *And it came to paſs in thoſe days, that there went out a decree from* Cæſar Auguſtus, *that all the World ſhould be taxed*; and particularly *Galilee*, *Nazareth*, *Judea*, and the City of *David* called *Bethlehem*.

4. *Jeruſalem* was not capable to Enchant and Bewitch all Nations round about her, either by her Religion and Doctrine, or by great Gifts and Rewards.

1. Becauſe the *Roman* Power, kept her under, and much in awe, on the one hand, not owning nor ſubſcribing to her Religion.

2. The Chriſtian Doctrine and Religion; Blocked up her way on the other hand, that ſhe could not Extend her Influence to either Neighbouring, or Remote Nations, as this Woman, Whore, or City is ſaid to do, *Rev.* 18.23. *For thy Merchants were the great Men of the Earth; for by thy Sorceries were all Nations deceived.*

5. *Jeruſalem* though ſhe were guilty of much Blood, from the beginning of her Excellency and Glory in *Solomons* time, Killing Prophets, even all that were ſent unto her, Murthered, *John Baptiſt*, and our Lord and Saviour, as alſo the bleſſed Martyr St. *Stephen*; yet in her could not be found that great Maſs of Blood that was ſhed, and Myriads of Chriſtian Saints that have been Barbarouſly Murthered, by Maſſacre, and Publick Martyrdom, ſince they were ruined and deſtroyed by *Titus Veſpaſian*, which we find poſitively charged upon this City *Babylon*, *Rev.* 17.6. *And I ſaw the Woman Drunk with the Blood of Saints, and with the Blood of the Martyrs of Jeſus; and I wondred with great Admiration*, as indeed well he might, (as ſhall be ſhewn:) *And in her was found the Blood of Prophets, and of Saints, and of all that were ſlain upon the Earth, that is, ſince the* Deſtruction of *Jeruſalem.*

6. And Laſtly; not to multiply more upon

on this head, Though *Jeruſalem* was fearfully deſtroyed, as the Hiſtory of *Joſephus* ſhews, yet ſhall ſhe riſe again, be Built upon her own Heap, be repleniſhed with her own Children, which this City *Babylon* under Conſideration ſhall never be, after this Cataſtrophe, which *John* ſaw viſionally coming upon it; *Rev.* 18. 21. *And a mighty Angel took up a ſtone, like a great Milſtone, and caſt it into the Sea, ſaying, Thus with violence ſhall that great City* Babylon *be thrown down, and ſhall be found no more at all.*

5. It cannot be the *Turks* and *Saracens* for two reaſons offered by the Learned *Mede*, *Lib.* 3. *p.* 643.

1. Becauſe, though they did ariſe to great Power in the World, yet they had not their ſeat in that great City, which in St. *Johns* time, reigned over the Kings of the Earth, which this *Babylon* is Expreſly ſaid to have.

2. That they did not riſe by Apoſtacy, from the Chriſtian Religion, which this *Babylon*, with her head (the Man of Sin) did; for, as this worthy Author ſaith, the *Turk*, (whatever he be) could be no Apoſtate, becauſe he was of a Nation that never was Chriſtian. To which we ſhall add ſomthing, for the clearing of this head, that we may diſcharge that Debt we owe to God, to the Church, and the World.

3. It cannot be the *Turks*, because they are not strangely and wonderfully mysterious, which this *Babylon* is said to be, *Rev.* 17. 5. *And upon her fore-head was a name written*, MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And the Angel said unto me, Wherefore didst thou Marvel? I will tell thee the mystery of the Woman and the Beast which carryeth her, which hath the Seven Heads and Ten Horns.

What special mystery hath shewed it self to the World from the *Turks* and *Saracens*, more than from other common Empires or Kingdoms, that is matter of admiration to the wisest of men? Is it matter of wonder, that the *Turks* do own but one true and most high God? Is it matter of wonder, that they do own Jesus Christ to be a Prophet and a good man? Is it matter of highest wonder that they prefer *Mahomet* above *Jesus*? Is it matter of wonder, that they appear true to their Contracts, in matters of Civil Commerce? Is it matter of highest wonder, for them to endeavour to keep what Dominion they have, and to enlarge it, to make Slaves and Prizes of those professt Enemies they take Prisoners? We say, in none of these things is there any high Mystery, or matter of greatest Wonder, being things common to all Places and Kingdoms Invested with Power: For, 1. Did

1. Did not the great King of Literal *Babylon* own the only true God, yet still held the Church in Captivity?

2. Did not *Israel* own the same, and yet kept their Idols after their revolt from *Judah*.

3. Did not *Judah* prefer *Moses* above and before Christ, and at that time when Christ was personally among them working most Stupendious Miracles which did evince his Divine Mission? Nay, did they not prefer a Common and Notorious Villain before the Blessed Lord of Glory, when they desired a Murtherer to be freed, and pressed hard to have the good and Blessed Jesus the Saviour of the World, killed? And did not this wise Apostle know this to be true in fact, and to Equal, nay, outdo any thing that the *Turks*, or *Saracens* ever did, or can be accused of? And if St. *John* was Transported with astonishing wonder, at Matters much less than he had seen before, doth it not give good reason to suspect him of Weakness and Defect, that he should suffer himself to be surprised with the greatest wonder, at far less things than he had seen and known before; certainly therefore we must conclude there was something more of mystery in *Johns* Vision than what had been shewed to the world, by the great *Turk*, or any other Power; and indeed undoubtedly,

doubtedly, the greateſt Myſtery that ever the World was acquainted with: For the Characters of *Babylon* muſt either be ſingular, that is, ſuch as none have beſides; or elſe they muſt be tranſcendent, to go far beyond what others had in a Leſſer degree. Otherwiſe *John* might have kept the Deſcription of *Babylon* to himſelf, there being no clear Diſtinctions, to render the wiſeſt and moſt Diſcerning men able to make Judgment upon her; The myſtery then, that is written upon this woman, *Babylon*, ſeems clearly to lye in theſe particulars following.

Firſt, That ſhe doth tranſact the moſt horrid wickedneſſes that ever the world was or is like to be acquainted with.

Secondly, That under this monſtrous Guilt, ſhe is prodigiouſly Confident, and without all regret, or ſhow of ſhame, and moſt Impudently boaſts of the higheſt Sanctity and Holineſs in the World, (*viz.*) That ſhe is Totally Pure, Infallibly Certain, and cannot err, *&c.* That this indeed is a Myſtery to be wondered at, let it be Conſidered,

1. That a Shepherd ſhould be a Wolf, and devour that flock which he pretends to be an Overſeer or Paſtor of.

2. That a profeſſed Servant of Jeſus Chriſt, and the meaneſt of Saints, ſhould exalt himſelf above

above his Maſter, and not above his Maſter only, but above the God of his Maſter, and all other Deputed Gods, that are Vicegerents to the King of Heaven, by ſlighting and trampling upon the holy Scriptures and Laws both of God and Princes, diſpenſing with the breach of them, indulging the higheſt violation thereof, and ſetting up his own Inventions, Traditions and Decrees above them; inſomuch that there is a thouſand times leſs danger (in their eſteem) in reſpect of Excommunications, and Corporal Puniſhments in this World, or of Damnation in the World to come, in breaking and violating the Laws of God and Princes, than there is in the violation or breach of the Inventions, Traditions and Decrees of Myſtery *Babylon*, and her Head.

3. That one ſitting in the Temple of God, pretending himſelf as a poor Apoſtle, Vicar, and Succeſſor of Chriſt, nay, as the Succeſſor of a poor Fiſher-man, ſhould wear the higheſt Enſigns of Imperial Dignity!

4. That he ſhould be ſo Lordly and prodigiouſly Inſolent (who was commanded to the greateſt Humility and Abaſement) as to tread upon the necks of Emperors, kick off the Crowns of great Princes, and make Kings his Foot Pages.

5. That he ſhould pretend highly, moſt highly,

highly, to God, Christ, Religion, and Holiness, and yet Espouse to himself, as the Darlings of his Bosom, not only the Chiefest Sons of *Belial*, but all that will decline Sanctity and Religion, and embody themselves with those first-born Sons of Wickedness, that are of the highest Magnitude, and engage themselves in such Monstrous and Butcherly Practices, that humane Nature, as such, could never act in the Butchering Brute Beasts.

6. That the *Spouse* of this prodigious Monster should in Profession own God, Jesus Christ, and the things of Religion, of which Justice and Charity, Holiness and Compassion, are not the least parts; and yet under this Vizard, and in the very time of these pretensions, perpetrate the greatest and most unparallel'd Villanies in the World; First, In being the Top of Pride; Secondly, In committing palpable Idolatry; Thirdly, Fill themselves with Excess and Drunkenness; Fourthly, To curse, swear and blaspheme the very name they profess to be sacred; Fifthly, To cast down the Truth, burn the Bible, deface the holy Books and Laws of God; Sixthly, To assume not only a Power to Dispense with the Violation in the highest Nature, but to pardon and forgive them at pleasure; Seventhly, To commit Adultery, and account it a Venial Crime; Eighthly, To break Covenants,

nants, to drive a Trade in Perjury, forſwear every thing they are juſtly charged with, and is fully proved againſt them; Ninthly, To foment Wars and Broils in every Kingdom and Countrey where they have Power, contrive the Ruine of Towns, Places, Cities, Countreys, and Kingdoms, by Fire, Sword, and moſt Cruel Devaſtations; Tenthly, To ſlaughter, kill, and barbarouſly murther both Men, Women and Children, even all that dare make a ſhew of Conſcience and Religion, ſo far as to abhor and diſſent from theſe Villanies: This is ſuch a Scheme of Religion, and Syſteme of Divinity to come from an Apoſtle, a Shepherd, a Vicar, and Succeſſor of Chriſt, from a Church, Sheep, Saints, and the pretended followers of the Meek, Peaceable, and Innocent *Jeſus*, who taught altogether otherwiſe by his Doctrine and Example, that it might well be wondred at, and is the ſtrangeſt Myſtery that ever appeared, of which we challenge the whole World to ſhew the like in the *Turks* and *Saracens*. For men toSwear, Lye, and toForſwear themſelves, and yet be true Men; to contrive Rebellion, Murther, and Treaſon, and yet be as Innocent as the Child unborn: To be elevated to the higheſt Pinnacle of Pride, even above Emperours and Kings, above Jeſus Chriſt, and God his Father, and yet be humble and

lowly

lowly: To commit gross Idolatry, and yet be the Servants of the Living God: To be filled with, and make a Trade of Excess and Drunkenness, and yet be Patterns and Standards of Sobriety and Temperance: To cast down the Truth to the ground, deface the Laws of God, and burn the Scriptures, and yet be the true Witnesses of it: To forgive sins, and yet be the greatest Sinners themselves: To commit Fornication and Adultery, and yet be spotless and pure in heart: To foment Wars and Broils in every Kingdom and Countrey where they have power; to contrive the Ruine of Towns and Places, Cities, Countreys and Kingdoms, by Fire, Sword, and cruel Devastations, and yet be as harmless as Doves to all mankind, the only Sons of Peace and Quietness: To slaughter, kill, and barbarously murther Men, Women and Children, that dare not be so wicked as themselves; and yet to be full of mercy, tender pity and compassion, an Apostle, Shepherd & Vicar, Successor of the Meek and Lamb-like Saviour. And for the dear Consort of this Impious Head, or Man of Sin, do not only confederate with him, but a Principal in all these unparallel'd Villanies, and most butcherly and rapacious Murthers; and yet be the Holy Catholick Church of God, the pure and spotless Spouse of Jesus Christ, the true Sheep, the harmless

Lambs,

Lambs, the best of Saints, and close followers of the Lord Jesus, who always taught the contrary by his holy Doctrine, and meek Example. We say, these things not being found by secret search, but are written in Capital Letters upon her forehead, appear in open view, to be read by every one that is not wilfully blind. Let any one shew us a greater Mystery in the World than this, and we will subscribe to it.

4. It cannot be the *Turks*, because they are not the Mother of Harlots, and Abominations of the Earth; which this *Babylon* is said to be, *Rev.* 17. 5. *And upon her forehead, was a Name written,* MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And here we demand, in excuse to the *Turks*, this one Thing,

From whence did proceed the Murthers, Massacres, and Martyrdoms, of all the Religious Professors of Christianity, that have died by violence in the Christian World, for the space of twelve hundred years last past? And from what people did proceed those horrid Oaths, Blasphemies, and Execrations, that the World hath wofully been acquainted with, most horrid and strangely astonishing to repeat?

Came these unparallel'd Degrees of Impiety from

from the *Turks*? from the *Waldenſians*, *Lutherians*, *Calviniſts*, or any *Non-conforming Proteſtants*? No, no; why whoſe Language then is it? Whoſe! Why, 'tis the Language of the Beaſt of the Bottomleſs Pit, and Bloody Whore, who bare theſe Blaſphemous Sons of her own Body, daily nouriſhes them at her Breaſt, and ſtrengthens them in their ſinful courſes, by accounting them the Sons, the precious Sons of *Sion*, the true Sons of the Catholick Church, the Darlings of Heaven, the beloved ones of the Virgin *Mary*, and gives them Pardons for theſe Bold and Heaven daring ſins, as often as they commit them, and come to ask Pardon for them; ſo that Sin and Pardon is as conſtant and common with them, as Breathing and Eating. And theſe things are done to Seal and Confirm Lies, which is the more heavy, heinous, and prodigious; For if men may Lye by Allowance; may kill, and ſhed Innocent Blood, without controul of Conſcience and Church cenſures; may Swear and Blaſpheme, and Challenge God himſelf to Damn them; may burn men for Religion, conſume Cities to Aſhes, conſpire the death of Kings, the Ruin and Overthrow of Kingdoms, Whore, and Murther Infants; and yet be accounted a Church, the Members and Parts of it called Saints, Holy Children and the

Sons

Sons of the moſt high God: Then may we claim a Patent, and take a Licenſe to change the name of all things, and alter the Ideas of the minds of men; call and account *Beelzebub* a good God, and all his black Tribe, the pure Saints of the moſt High; call the lower Regions of Blackneſs and Darkneſs, to which he is confined, the Heaven of Glory and Eternal Light, of which things we ought in Juſtice to clear the *Turks*: until Witneſſes of undoubted credit ſhall come forth, and evidence that the *Turkiſh* State, is the Mother of as great Abominations as theſe are.

5. And Laſtly; The *Turks* cannot be *Myſtery Babylon*, becauſe they never were made drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jeſus; which this Woman *Myſtery Babylon*, is expreſly ſaid to be, *Rev.* 17. 6. *And I ſaw the Woman drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jeſus: and I wondred with great admiration.* Now let any man ſhew ſuch blood-ſhed, Saints blood-ſhed, by Maſſacres and Martyrdom, for the Profeſſing of Chriſtianity (which muſt be if the Text be anſwered in that clauſe, *Blood of the Martyrs of Jeſus,*) by the *Turks*, either within their Dominions, or without, as hath been ſhed by a Generation, nearer home, and we ſhall become like the Man without the

Wedding

Wedding Garment, wholly ſpeechleſs, and ſay not a word more about *Babylon.*

6. Now that *Babylon* in the *Apocalypſe* is Great *Rome*, that in former times Reigned, and in future times ſhall be deſtroyed, is owned by ſome of the Papiſts themſelves, and is aſſerted by all Proteſtants; the Difference betwixt them is brought to this narrow Point. The one wholly confines *Babylon* to *Rome* Heathen, and there totally to terminate; the other brings *Babylon* down lower, to *Rome* Antichriſtian, or Papal *Rome.* Now that this work may be to edification, and more full ſatisfaction in this great caſe, we ſhall advance to the laſt and chief Secret that is to be opened and conſidered, namely, Whether all things in *John*'s Viſion or Prophecy that are applied to Myſtery *Babylon* did compleatly terminate in *Rome* Heathen, and came no further?

In anſwer to this great Enquiry, we do with the body of Proteſtants in oppoſition to the Papiſts, conclude the negative; *viz.* That all things in the *Apocalypſe* applied to Myſtery *Babylon*, did not terminate in *Rome* Heathen; the reaſons of which Negative are as followeth.

1. Becauſe the Beaſt, that Myſtery *Babylon*, rides on, is the eighth Head, or laſt Ruling Power of that City that is ſeated upon ſeven Hills,

Hills, which muſt be *Rome* Papal, becauſe the whole Race of *Rome* Heathen was gone off, before the eighth Head came up— The ſixth Head was in *John*'s time; the ſeventh was to come and continue but a ſhort ſpace; *The Beaſt that carries the Woman*; (*viz.*) Babylon, *is of the ſeventh, but is the eighth, and ſhall be the laſt; for he goeth into Perdition.* This being ſo evident from the Letter of the Text, needs nothing more to confirm it. Now that *Rome* Heathen was not the laſt part of the Romiſh Power, is not only the full and joynt Conſent of all Writers upon this ſubject, but is ſo evident to all the Chriſtian World, that it would be vanity it ſelf to make a ſhew of proof. The Concluſion then is this; If the very laſt part of the Roman Power carries the Woman *Babylon*, and that the Heathen State of *Rome* went off before, and was not the laſt; then *Babylon* could not terminate in *Rome* Heathen, but muſt come down to *Rome* Papal; ſee *Rev.* 17. 3, 7, 9, 11.

2. If *Babylon* be totally terminated in *Rome* Heathen, then the Book of the *Apocalyſe* is of little uſe to the Latter ages of the Chriſtian World? For if the whole Tranſactions relating to the Perſecution of the Church and the ſlaughter and deſtruction of God's Enemies, did end in *Rome* Heathen, then it ſerved only to give a Characteriſtical account of a Beaſt,

Beast, and Whore that was grown old, and ready to go off the Stage; but hath wholly left us in the Dark, and given us no notice at all of that horrible Confusion and Bloody Persecutions, which have Reigned in the Christian World for more than a thousand years last past; which for length of time, Numbers of Murthers, and manner of Cruelties, hath outdone all the wickedness of *Rome* in its Heathen State. Which is not at all likely, that a Vision should be given, and a Revelation made, and call'd so, about a State that was almost expired, and the most and great principal part wholly left out, and said nothing to. Who can Imagine, that a careful Saviour should be so full in his discoveries to the Jewish Church, concerning their sufferings, and the time under *Egypt*, and *Babylon* Literal; and be so short and lean to his Gospel Church, to leave them altogether without any written Prospect, or extraordinary Prophet, to inform them what should come to pass in the world, from the going off of the Power of *Rome* Heathen, to the end of all the Churches Troubles, which have already lasted above a thousand years? The Conceit of which is fit but for two Ranks of men to Receive, (*viz.*) The Roman Catholicks and such Protestants as Look for Antichrist to come at the end of the World, after the Restauration of the Jews to

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their own Land, and building a material Temple at *Jerusalem* where Antichrist shall sit three days and an half, or years, to kill two men called the two witnesses.

3. If this last *Babylon* was wholly to terminate in *Rome* Heathen, then there was no cause of wonderment and great admiration for a wise man, to see in a Vision an Heathenish State, under a Diabolical Influence, to perform Actions suitable to their State, and not contrary to their Professions for what matter of Wonderment can it be to feel the Wind blow, to see the Sea foam, and hear the Waves Rage and Roar, when the Winds oppose his Effluxion? And what cause of great wonderment and admiration for a wise man to see wicked Heathens oppose and Persecute Christianity when it is so suitable to their Spirit, and agreeable to their Profession so to do, we cannot yet understand, and we will diligently Listen to them who will undertake to inform us: For the thing is true, that a wise man did wonder at the sight he saw with great admiration, *Rev.* 17. 6. *I saw the Woman drunk with the blood of the Martyrs of Jesus, and I wondred with great admiration.* Wondred! O strange! At what? To see that which was Common to all ages, the Seed of the Serpent, that profest Heathenism, the wicked, even the worst of the Wicked

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ed, by Principles and profession, to plot against the Righteous, and to gnash upon him with their Teeth; Idolaters, Profest Idolaters, to persecute the Servants, and Worshipers of the true God; those that were born after the flesh and live after the flesh, to persecute them that were born of the Spirit, and lived after the Spirit; Surely if our adversaries opinion were true in this Case, that *Babylon* is only *Rome* Heathen, Sr. *John* had forgot that *Cain* killed *Abel*, and *Ishmael* persecuted *Isaac*; and took not so much notice of the course of the World as common to every Age, as *Paul* did, who said, But as he that was Born after the Flesh persecuted him that was Born after the Spirit, as it was then, so it is now: And what strange wonder is in all this?

4. *Rome* Heathen never was espoused, married, or united to the Lord *Jesus*, in a spiritual way, Visibly owning his Laws, and submitting to his Government, as a Wife submits to, and obeys her Husband, and afterwards casts him off, and chuses another Head and Husband; and therefore cannot be mystical *Babylon*, or the great Whore: for though the Heathens were great Idolaters, yet were they never charged with Spiritual Adultery, nor could they, unless they had once by visible profession, made a covenant with, or espoused themselves to the Lord Jesus, which

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Rome Papal before its Apoſtacy did; Therefore *Rome* Heathen could not be the great Whore or myſtical *Babylon*.

5. *Rome* Heathen cannot be the *Babylon* ſet forth by St. *John*, unleſs ſhe be guilty of all the Chriſtian Bloud ſhed upon the Earth ſince the deſtruction of *Jeruſalem*, for as the guilt of all the Blood ſhed, from Righteous *Abel*, to the Death of *Zacharias*, is by our Saviour fix'd upon *Jeruſalem*, and cannot be removed to another People, ſo the Blood of all Martyrs and followers of Jeſus is by the *Revelation* fix'd upon the laſt *Babylon*, Rev. 17. 6. *I ſaw a Woman drunk with the Blood of the Saints, and of the Martyrs of Jeſus*, Chap. 18. v. 24. *And in her was found the Blood of the Prophets, of Saints, and of all that were ſlain upon the Earth.* But *Rome* Heathen was not guilty of all the Chriſtian Blood that was ſhed upon the Earth, by Murthers, Maſſacres, and Martyrdoms ſince the deſtruction of *Jeruſalem*: for to look back, but for ſix hundred years laſt paſt, in which time we ſhall find hundreds of thouſands of profeſſed Chriſtians moſt Butcherly and Barbarouſly put to death for their Zeal and Love to the Chriſtian Religion, in the reſpective Nations of *Europe*, before which the Heatheniſh ſtate of *Rome* was gone off about the ſpace of ſix hundred years, ſo that if we will regard the

full satisfying of this Prediction about Mystery *Babylon* we must of necessity bring her down lower than the Heathenish State of *Rome*.

6. *Rome* Heathen cannot be this *Babylon* under consideration, because the discoveries of other Prophecies, relating to the same State, no way agree to the Power of *Rome* Heathen.

1. This State of *Babylon* is called *Mystery of Iniquity*, This no way agrees to *Rome* Heathen, but fully agrees to *Rome* Papal; compare 2 *Thes.* 2. 7. with *Rev.* 17. 7. (viz. *For the Mystery of Iniquity doth already Work* — *The Angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the Woman, and of the Beast that carryeth her.*

2. The head of this State of Mystery *Babylon*, is called the *Man of Sin* by way of Eminency, κατ' ἐξοχὴν, not only beyond the common rank of Men, but beyond the highest Sons of wickedness that went before him. And there is a great Truth in this, for if we consider the Pope in respect of Pride, Hypocrisy, Idolatry, and Blood; he is the most unparallel'd Man of Sin.

3. This State or Mystery of Iniquity began to work in the Apostles days, which is no way applicable to the Power of *Rome* Heathen; for that did not then begin, it being

at that time in the very Meridian of its Greatneſs, and univerſal Sovereignty; *Luke* 2. 1. *And it came to paſs in thoſe dayi, that there came out a Decree from* Cæſar Auguſtus, *that all the World ſhould be Taxed.*

4. This man of Sin, myſtery of Iniquity, or head of the *Babyloniſh* State, is ſaid to be let or hindred in his deſigns, *He that now letteth, will let, until he be taken out of the way*, 2 *Theſ.* 2. 7. But now *Rome* Heathen had no let or hindrance, either from the Word of God, or that declared it (as it was a Civil Magiſtracy) to be Gods ordinance; not from any oppoſite power, either Civil or Military, they giving Laws to the greateſt part of the World, and enjoying the ſupream Government of the beſt Kingdoms in the Univerſe, none being able to Cope with them at that time.

5. This head of the *Babyloniſh* State is ſaid *to ſit in the Temple of God*, which the Power of *Rome* Heathen did not do, neither in the Temple of *Jeruſalem*, nor in the Church, which is more properly the Temple of God; for the *Jews* kept the poſſeſſion of the Litteral Temple, till it was deſtroyed; and for the Church of God, the Heathen Emperors never loved it ſo well, as to make their reſidence in it, but the Biſhop of *Rome* before he ſhewed himſelf to be that wicked

one (*viz.*) the man of Sin, did evidently sit in the Church or Temple of God, and so fulfilled this Prophecy in the very Letter of it.

6. He (that is, the man of Sin, or head of this *Babylonish* State,) was to rise by Apostacy, or falling away from the Christian Religion, 2 *Thes.* 2. 3. *There shall come a falling away first*; exactly agreeing with another Prophecy to the same purpose, 1. *Tim.* 4. 1. *Now the Spirit speaketh expresly, that in the latter times some shall depart from the Faith*, &c. But *Rome* Heathen did not rise by Apostacy from the Christian Religion, or a departing from the Faith, which they never professed, as is Evident to the whole World: *Ergo*, *Rome* Heathen Cannot be this *Babylonish* State.

7. This man of Sin, or head of mystery *Babylon*, lay hid in the Apostles time and was not revealed: but the Power of *Rome* Heathen did not then lye hid, or wanted to be revealed; for it stood visible and high, upon a Hill, even upon seven Hills according to the *Roman* Poet *Ovid*, (who lived about the very time of Christ's being on Earth) in *Lib. de Tristibus.*

Sed quæ de septem totum circumspicit Orbem
Montibus, Imperii Roma Deumque Locus.

The

That is,

But *Rome* which from her seven Hills, the whole Earth views around, the place of Gods and Rule *&c. Ergo Rome* Heathen cannot be this *Babyloniſh* State.

8. This myſtery of Iniquity is ſaid, *to oppoſe and exalt himſelf above all that is called God*, or that is worſhipped, 2 *Theſ.* 2. 4. But this the power of *Rome* in its Heathen State did not do; for they Worſhipped, offered Sacrifices, and bore a reverence to their Gods, which by nature indeed were no Gods; and 'tis only the head of *Rome* Papal, that runs down all Gods: but thoſe of his own making; *Ergo Rome* Papal, and not *Rome* Heathen, muſt of neceſſity be this myſtery of Iniquity.

9. The riſe or coming of this myſtery of Iniquity, *is after the working of Satan*, 2 *Theſ.* 2. 9. But the riſe of the *Romiſh* greatneſs and power, when Heathen, was not after the working of Satan, but was ſaid by *Daniel* to be produced by the Providence of God, or the four winds of Heaven; And by the Apoſtle, to the *Powers ordained of God*, *Rom.* 13. 1. Therefore *Rome* Heathen cannot be the myſtery of Iniquity *&c.* here meant.

10. This myſtery of iniquity is not only

ſaid to come *after the working of Satan*, 2 *Theſſ.* 2. 9. but alſo *with all Power, &c.* But the riſe of *Rome* Heathen was not after that manner: *Ergo &c.* To illuſtrate the firſt Propoſition note, that the Term (all Power) marks out the *Romiſh* Pope ſo notoriouſly, that whoſoever runs may read it; for if we do but impartially conſider his impudent uſurpations upon Crowned Heads, and his pretences of ſupremacy over the whole Chriſtian World; his proud imperious Decrees, Bulls, *&c.* his diſpoſal of the Kingdoms of Princes, and the Inheritances, yea the very Lives of private Perſons, of any Rank, that dare diſobey him; his pretences to ſhut and open Heaven, Hell, and his feigned Purgatory; his carrying a ſymbol of that vaſt and God-like Power (*viz.*) a brace of Keys hanging at his Girdle: All theſe will appear as clear demonſtrations, that the head of *Rome* Papal, is the head of *Babylon*, and the grand Impoſtor, or the capital manager of this myſtery of Iniquity, he having (moſt ſacrilegiouſly) aſſumed to himſelf, all Heavenly Power of Damning or Saving, and all Earthly Power, both Temporal or Civil, and Eccleſiaſtical or Spiritual.

11. The wicked *Babyloniſh* State, comes forth with a great pretence of Miracles, which are but falſe Signs, and lying Wonders, to

deceive

deceive and cheat the People; and by this means they Conquer Nations, and carry away their Kings to their wicked Interest. This *Rome* Heathen did not do; for though the Heathenish Power of *Rome* did Conquer Nations, and Countrys, with their Kings; yet it was by State policy, and force of Arms, not by pretended Miracles, false Signs, and lying Wonders; therefore *Rome* Heathen cannot be this mystery of Iniquity, or Babylonish State.

12. This wicked State, under consideration, is declared not only to depart from the Faith by a Palpable Apostacy, but to forbid Marriage, and Command a long Lent, and many other fast days, whereon some sorts of Meat are prohibited to be eaten; which doth so fully agree to the Papal State of *Rome*, that nothing can be more plain, unless the Spirit had expresly told us; this will be fulfilled by *Rome* Papal, for these two things we have their Canons upon Record, the which if none can shew the like of the Heathen State of *Rome*, then *Rome* Papal shall carry the Title of this mystery of Iniquity, and Babylonish State.

7. If the *Babylon* under consideration, be only confined to the Power of Heathen *Rome*; then there is a more evident, and apparent mystery upon the State, or Power of

Rome Heathen, than upon any Power o
State that went before it, or shall come afte
it; for so the Text Imports, *Rev.* 17. 5
And upon her fore-head was a name Written
MYSTERY BABYLON THE
GREAT, *&c.* But there did no such my
stery appear, upon the Power, or State o
Rome Heathen, therefore this *Babylon* canno
terminate there; what great mystery appeared
upon the Power and State of *Rome* Heathen
more than appeared upon the Power and State
of the three foregoing Monarchies?

8. This *Babylon* cannot be confined to the
Power of *Rome* only in its Heathen State, be
cause *Babylon* is to continue till the good peo
ple shall (with the Horns that did suppor
her, which is the last part of the wicked an
Persecuting Power, answerable to the te
Toes in Daniels great Image) reward and de
stroy her, for the injury that she did unto
them; according to these three Texts of Scrip
ture, *Rev.* 18. 4. *Dan* 7. 22, 26. 27, *Rev.*
17. 16. *And I heard another Voice from
Heaven, saying, Come out of her, my People,
that ye be not partakers of her Sins, &c.* ver. 6
*Reward her even as she hath rewarded you, and
deal unto her double according to her Works:
In the Cup that she hath filled, fill to her dou
ble: How much she hath Glorified her self
and lived Deliciously, so much Torment and
Sorrow*

sorrow give her. And the ten Horns which thou sawest upon the Beast, these shall hate the Whore, & shall make her desolate and naked, and eat her Flesh, and burn her with Fire; which the Power of *Rome* in its Heathen State felt not, but ended its Course without being destroyed by good People, and the ten Horns, which is the last part of the Image Government. *And in the days of these Kings*, (*viz.*) (ten Toes, ten Horns, ten Kings,) *shall the God of Heaven set up a Kingdom which shall never be destroyed: and the Kingdom shall not be left to another People, but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever.* Which could not be fulfilled in what *Constantine* did in the time of *Maxentius*, as Dr. *Hammond* would have us believe, for these three reasons.

(1.) Because the ten Horns, that afterwards the *Roman* Power fell into, were not come up, and so could not destroy the Power of *Rome* in its Heathen state.

(2.) Because *Babylons* Persecution, mystery and confusion, did not utterly cease, which it must have done, so as to rise no more for ever, if the power of *Rome* Heathen destroyed by *Constantine*, had been this mystery *Babylon*.

(3.) Because tho there might be a body of good people with *Constantine*, when he overthrew *Maxentius*, yet the Power of the

Kingdom was not so Established in the hand of good People, as not afterward to be Left to others, as the Text affirms. *And the Kingdom shall not be Left to another People.* For (as we shall anon shew) the Kingdom or Power that ceased to be in the hands of Heathens, and by mighty and Divine Providence came to be in the hands of worthy and renowned Christian Emperors came afterwards into the hands of very Devils incarnate, who acted all the violence of the Heathen Power over again, and indeed out-did them.

9. Those that are for confining this *Babylon* to the Power of *Rome* in its Heathen State, are not well aware what they do; for if they do Demand it, their opposits who hold it to be *Rome* Papal, may Grant it for arguments sake: But then the remedy is worse than the disease; for they slip into such a Precipice, as neither *Baronius*, *Bellarmine*, Dr *Hammond* or the *Rhemists*, can save or deliver them from. The true State of the Case is this:

Rome Heathen is Mystery *Babylon*; this say the Papists: And the more willing they are to say so because it is a good argument to Prove that Peter was at *Rome* he subscribing his first Epistle from *Babylon*, 1 *Pet.* 5. 13. *The Church that is at* Babylon *Elected together with you Saluteth you*, &c. But this is

ing allowed, the wurſt is to come. *The Babylon* is Deſtroyed, when the power of *Rome* Heathen is taken away, ſo as to be no more for ever; but then what Condition doth the State of *Babylon* fall into? Doth it become the Throne of the Lamb, the City of the living God, the Habitation of Holineſs, and dwelling place of *Zion*, the true Church, the place of the holy ones, and Saints of the moſt High? O No! What then? Hearken, and an Angel from Heaven ſhall tell you, *Rev.* 18. 1. 2. *And after theſe things* (of the horns hating the Whore, making of her Naked, and burning her fleſh with Fire) *I ſaw another Angel come down from heaven, having great Power, and the Earth was Lightned with his glory; And he Cryed mightily with a ſtrong voice, ſaying,* Babylon *the Great is fallen, is fallen, and is become the Habitation of Devils, and the hold of every foul Spirit, and a Cage of every unclean and hatefull Bird.* Now, you Papiſts, if you will have *Babylon* to be *Rome* Heathen, take it, but then make *Rome* Papal better than an Habitation of Devils if you can.

If it be not *Rome* Heathen, then adieu to Grotius, *Hammond*, and the Rhemiſts; we have what we deſire. If it be, then *Rome* Papal is far worſe (if poſſible) than *Rome* Heathen, as *Babylon* never was. And then what a

ſine

fies Church do the People make themselves?

10. If the place, Seat and City of *Rome* was not utterly ruined (so as to be no more for ever as a place of Commerce, Trade, and Humane Society) when the Heathen Power ceased, then *Rome* Heathen cannot be this *Babylon*, because at the ending and downfal of this *Babylon*, the Place, Seat, and City will be utterly ruined so as to be no more a place of Trade, Commerce, or Humane Society, *Rev.* 17. 16. *And the ten horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate, and shall eat her flesh, and burn her with fire.* v. 18. *And the woman which thou sawest is that great City which reigneth over the Kings of the Earth,* Revel. 18. 8. *For her sins which God hath remembred which have reached unto heaven, therefore shall her Plagues come in one Day, Death, and Mourning, and Famine, and she shall be utterly burnt with Fire: For strong is the Lord God who Judgeth her,* v. 11, 12, 13. *All sorts of Merchandize,* Traffick, Trade, and Commerce with Humane Society, shall cease, so as to be no more in her at all; and the good things which she in fulness enjoyed before, even all things that were Dainty and Goodly, are now Departed from her, and shall find them no more at all, *ver.* 14. For in an hour so great

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made desolate. *And a mighty Angel took up a Stone, like a great Millstone, and cast it into the Sea, saying, Thus with violence shall that great City* Babylon *be thrown down, and shall be found no more at all*, ver. 21. *And the Voice of Harpers, and Musicians, and of Pipers, and Trumpeters, shall be heard no more at all in thee; And no Craftsman of whatsoever Craft he be, shall be found any more in thee; and the sound of a Millstone shall be heard no more at all in thee*, ver. 22. *And the light of the Candle shall shine no more at all in thee; and the Voice of the Bridegroom, and of the Bride, shall be heard no more at all in thee*; verse 23.

But the Place, Seat and City of *Rome* was not so utterly ruined as to be no more for ever a place of Trade, Traffick, Merchandize, and humane society, when the Heathen Power of *Rome* ended, *Ergo Rome* Heathen cannot be the Whore of *Babylon*, under present consideration, whose Seat or City, hath since had a Powerful Government, Reigning in Pride and Pomp, for some hundreds of years.

VII. As touching that notion of the Papists, (*i. e.*) that by this great Whore *mystery Babylon* is meant *Rome* after she shall Apostatize from the Pope to Paganism again at the latter end of the World it is such an opinion that has no foundation in Scripture, nor in

the Judgement of the Antients; besides, some of the Papists themselves reject it as improbable and detestable, as our Annotators observe, for then St. *John* in the *Revelations* passes by in utter silence, all the transactings that have been in the World, under Papal *Rome*, even ever since the seven head or Christian Emperors Government went off of the Stage, which is near 1260 years which is ridiculous to suppose.

Besides it cannot be understood of *Rome* in either of the other notions, as hath been proved.

1. Because Antichrist is to *sit in the Temple of God*, 2 *Thes.* 2. 4. *as God*, therefore not in a Pagan City. The mystery of Iniquity was working in the Apostles time, but *v.* 7. the *Roman Empire* hindred the appearance of Antichrist, till the Popes had wrung *Rome* out of their hands, and were the sole rulers there, then Antichrist shewed himself.

2. Because there is nothing said of this *great Whore* or this *Babylon*, but admirably agreeth to *Rome* in its present state.

We shall conclude with the whole, If by mystery *Babylon*, is not meant the whole World of wicked men, nor old *Chaldean Babylon*, nor *Jerusalem*, the *Turks* nor *Saracens*, nor *Rome* in its Heathenish State, nor *Rome* after she shall desert the *Pope*, and turn again

to

to Paganism, then it must be Papal *Rome*, or the *Romish* Church; But she is none of the former six we have proved: *Ergo* she is Papal *Rome*.

Now to make way for the second Chapter, we shall state this argument following.

If all the marks and characters left us upon divine records, to know mystery *Babylon* by, do most aptly and directly agree to *Rome* Papal, then *Rome* Papal is mystery *Babylon*; But all the marks and characters left upon divine record do most aptly and directly agree to *Rome* Papal, or the present State and Church of *Rome*: *Ergo Rome* Papal is mystery *Babylon*.

CHAP. II.

Wherein is clearly proved that all the marks of mystery Babylon *doth fully meet in, and agree to* Rome *Papal, or the Church of* Rome.

FIrst of all let it be considered, *Babylon* is set forth by a Woman, which supposeth either a single Person ranked in the feminine Gender; or a body of People related to some Head, Husband, or publick person, to whom she is joyned in Wedlock, by Covenant or Matrimonial Contract,

tract, as *Eve* was related to *Adam*, & therefore called woman; or as *Judah* & *Israel*, who were Joyned in Covenant with God, and therefore called a woman, or as the true Church now Married or Joyned to Christ, and therefore called a Woman. A single Person as *Eve* was, she cannot be, because the Character given of her in respect of her State and Actions, doth no way Comport with it: she must therefore be a body of People, related to some Head, Husband, or Publick Person, as *Judah* and *Israel* of old was, who are often called by the Title of a Woman: and in like manner *Babylon*, before the Degeneracy, where a People, Joyned in Matrimonial Contract, by Gospel Covenant and Profession to the Son of God.

1. *Mystery* Babylon *(it appears from hence) Imparts a body of people that were once united in a solemn Gospel Covenant to the Son of God and hence Metaphorically called a woman and Jesus a woman set, &c. And the woman was arayed in Purple and Scarlet, &c.*

Parallel. Rome Papal or Church of *Rome* is a holy, a great body of People, which before their apostacy were a true Church, by Gospel Covenant and profession united to the Son of God as her publick head and husband, *Rom.* 1. 6. *Among whom are ye also the called of Jesus Christ. To all*

that be in Rome beloved of God called to be Saints.

2. *Mystery* Babylon *is a City, a very great Mystical City in a threefold respect.*

1. *In respect of power,* Rev. 17.

2. *In respect of people,* Rev. 18. 10. 16. 18, 19, 21.

3. *In respect of place, or Residence, where this power and people is seated, City being indefinitely taken for either of these, or comprehending all, as in these Instances,* Psal. 121. Isa. 14. 31. 21. 9. 19. 28.

Parallel. So likewise the Church of *Rome* is a City, a very great mystical City, and may be so called in a threefold consideration.

1. In respect of power, which is twofold; 1. Civil. 2. Ecclesiastical, signified by two horns like a Lamb.

2. In respect of people, which are great, the fame of which people as a mystical City or Church was great before the power and chief dominion of the place was joyned with it as a Church which came in by the Apostasy, Rom. 1. 8. *First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole World.* And since they adulterated from their primitive Purity, and become Antichristian, they have been and still are a great people, no united body calling themselves

themselves a Church of Christ in respect of number and for fame coming near them.

3. Great in respect of place or chief residence where this power and great people are seated, and by way of eminency as a Mystical City, it may indeed well bear the Bell away. For what people have given further occasion to be spoken of in respect of power, people and place of chief residence throughout the whole world as *Rome* has, as will hereafter be made more evident.

III. *Mystery* Babylon *is not only a mystical City and Woman, but a bad Woman and City, a City of Confusion.* For so the word *Babel* or *Babylon* signifies, *viz. Evil or Confusion.*

Parallel. Rome Papal or Church of *Rome* is not only a mystical Woman, City, but a very evil Woman, a City indeed of confusion; there is the name of the lamb much spoken of, but his doctrine contemn'd slighted and undervalued and his Laws and Ordinances trampled upon, and notoriously violated, his institutions not regarded, nor his example imitated, either by the Bishop himself, his Cardinals or inferior Orders, they having his humility and self-denial only in their mouths, but none of it in their hearts, like those the apostle speaketh of *who in words profess they know God, but in works deny him.* For under this verbal and pretended humility lies covered the greatest pri-

in the world, and under this verbal meekness and self-denial the greatest oppression, cruelty, superstition, covetousness, vain glory and love of the world that ever was manifest, as appears by their pompous and glistering garbs, their cruel persecutions, and the vast sums of money brought in from all parts of their dominions, by sleights, cunning and deceitful Cheats: Besides a meer hodg-podg of principles, one Order or Fraternity professing that which another writes against, and cries down; which is the more strange to come from a Church infallible, and that cannot err. Besides the strange mixtures in their visible worship, of traditions, and humane inventions, of lying and diabolical tricks, of blessing by a Cross, Pardons and Indulgences for money, consecrating holy water, and cleansing by it, which are too numerous and tedious to relate, and less needful to mention, because so well known to all men. And let any people in the Christian world pretending to religion be compared to them, for supernumeraries, trifling & insignificant ceremonies crouded into their pretended worship; Nay, let all the people in the Christian world be laid in the ballance against the Church of *Rome* in this respect, and they will be found inconceivably wanting, for which we have this Reason to judge her to be *Babylon* or the City of confusion.

If

If there is more confusion (in contrarie
of principles, practices, contradicting preten
ons, supernumeraries, foolish and unscriptur
inventions crouded into their visible worsh
in the Church of *Rome*, than is to be foun
amongst any sort of people pretending to R
ligion, in all the world besides, then is *Ro*
Papal or the Church of *Rome* the great *Bab*
lon or City of confusion; But there is more co
fusion in the forementioned respects to b
found in the Church of *Rome* than in any o
ther Church or people in the world preten
ing to Religion: *Ergo Rome* Papal is Myste
Babylon.

IV. *Mystery Babylon is not only set forth*
a Woman, and City of Confusion, but is also calle
A WHORE, a word which carries in it, o
of the highest Impeachments, yet no other tha
was given to Israel, Judah & Jerusalem *in t*
days of old upon the very same reason? Isa. 5
3. and 16. 17. and Hos. 4. 8. 5. 3. *For th*
being joyned in covenant with God (as a wo
man is to an husband) to be the Lords, to ser
him in Obedience and Subjection, did like
an adulterous Woman, break Wedlock, and set u
other Lovers, or Idols in his stead, and contin
ed so a long time, till a Bill of Divorce wa
given, and God proclaimed them Adulteress
and that he was not their husband, nor they h
wife, but a whore and divorced; Yet it is ob
viab

vable, that they, tho they worshipped Idols, yet the Temple, the Temple of the Lord are we, and would by all means be accounted the Church of God.

Paral. Even so in like manner *Rome* Papal, or the Church of Rome, is not only called a Woman; But according to Scripture History, and notorious matter of fact, she is a whore, having utterly adulterated from what she was once, and so may justly bear that brand or black name, for in the Apostles time she joined her self to the Lord, to be his, by virtues of a Gospel covenant and profession, and as a renowned Spouse of Jesus Christ, owned and professed him in the time of heathenish *Rome*, and received the Apostles and Servants of God amongst them, and withstood the fury of the Emperors, suffering Persecution, and had their faith spoken of throughout the whole World; but yet after all this, like *Israel of old*, She left God, Jesus Christ, and almost all his Holy Laws, and Ordinances, and made Idols to her self of Saints, Angels, Reliques and Images, upon which she doted, and forlook the Son of God, upon the working and appearance of the vile person, or man of Sin, who exalted himself into the place of Christ, and became her head, by which means she is so far degenerated from what she once was,

that

that she retains nothing of what really appertains to true godliness, but the bare names of God, Christ and Christian Religion, having corrupted the true worship of the Son of God her first Husband, and notoriously abandoned obedience and subjection to him, taking this vile person the Pope to be her head, and chief guide, and setting him up in the place of, and in dignity above Christ, her first head and only guide of her youth, and yet (like *Israel of old*) still cryes, *The true Church, the Holy Catholick Church, and Mother Church are we*; having on her forehead a strange mystery written, *i. e. God, Christ, Truth, Verity, Unity, Universality, Infallibility*. And yet with that on her forehead, and in her heart too, is written, *Devil, Pope, Lying, Blasphemy, Idolatry, Deceit, Perjury, Blood and Horrible Cruelty* towards the best of men professing Christ and Religion in uprightness and truth: for which her abominable Idolatry, and change of her first Head and Husband, and setting up this vile Person with which she commits most horrid lewdness of Spiritual Whoredom, together with the Kings of the Earth, she is ranked by the Holy Ghost, amongst the worst of Women, and stil'd the great Whore, and as her type and predecessor of old, a well favoured Harlot, but since her Spiritual Adultery and Whore-

dom

dom hath been so apparently proved upon her, by many worthy and eminent Authors, or Protestant Writers, we shall conclude this black character with this following Argument and proceed to the next mark.

If there be no body of professing People, in the Christian World, that have so apparently, declined, or adulterated from what they once were, deserting the holy headship, doctrine, example, and right government of Jesus Christ, having set up another visible, publick, and universal head of the Church, in room and stead of him; whose Power, Laws and Edicts, are preferred above and before the authority, laws and precepts of the Lord Jesus Christ, as *Rome* Papal or Church of *Rome* hath done: then the Church of *Rome* is mystery *Babylon*, or the great Whore spoken of.

But there is no body of professing people in the Christian World, nor throughout the Earth, who have so apparently declined, or adulterated, and deserted the Holy Headship, Doctrine, Example and right Government of Jesus Christ, *ut supra*, as *Rome* Papal or Church of *Rome* hath done.

Ergo Rome Papal or Church of *Rome*, is mystery *Babylon* the great Whore.

If any should think this argument not weighty, let them shew if they can, that some other people different from the Church of

Rome

Rome, have made as great or like change in point of Religion and Headship, and matters thereto pertaining, so as this black character of Whore, great Whore, may more fitly and fully be made to meet upon them, and we must confess our argument not weighty, but till then, we conclude it carries conviction in the Bowels of it.

V. *Mystery* Babylon *is not only set forth by a Woman, City of Confusion and Whore, but also a great City, and great Whore, and the great City was divided, &c.* Rev. 16. 19. *And the Woman which thou sawest is that great City*, Rev. 17. 18. *I will shew thee the Judgment of the great Whore*, Rev. 17. 1. *I think it necessary to reassume this character again, the Spirit of God pitching this as a most eminent mark of her.*

Paul. Now that the *Church* of *Rome* is not only a Whore and Mystical City but a very great City, and Whore, will yet appear more evident.

1. She hath a great name; no name so great in the Christian World, as the name of *Rome*; she is called a Queen, and being joined by Contract to her universal Head, *viz.* the Pope or Man of Sin, she would seem to be far greater than Emperors, and temporal Princes, and pretends a power to give them their Crowns, and set them upon their

Heads

Heads, and kick them off again at pleasure.

2. Great in Power. She gives Rules and Laws to Kingdoms, advances her Ecclesiastical Edicts above Temporal; she sets the Pope, and the chiefest of her Sons, above secular Jurisdiction; makes them unaccountable, and pretends a power, to Absolve, to Bless and Curse at her pleasure, and without controversy the lesser is blessed of the greater.

3. Great in multitude. There are no People besides, that are in a spiritual united Body, and visible community, professing Christianity, comparable to her, for multitude, or the vast numbers of her Children.

4. Great in actions, vile actions, such as deposing and poysoning Princes, fomenting jealousies, raising Wars, setting Nations together by the Ears, invading rights and properties of Nations and Kingdoms by subtile insnarements, and cunning stratagems, making tumults and uproars, contriving Massacres, burning Cities, and carrying on dreadful devastations, where she is gain-said; and that which adds to her greatness, is that invincible confidence she hath, that all persons and things are made for her, and given to her, so that all things she doth are allowed as Legal and Just in Heaven, tho the actions are most vile and as unhumane as any can

be, in the Judgment of any undeceived mortal: from whence we shall frame this argument.

Arg. If there be no united Body of People, or visible Community in the Christian World, that is so great in name, power, multitudes, and actions, vile actions, as *Rome Papal* or *Church of Rome* hath been, and still is — then the Church of *Rome* is mystery *Babylon.*

But there is no united Body of People, or Community in the Christian World that is so great in name, power, multitude, and actions, vile actions, as *Rome* Papal or Church of *Rome.*

Ergo Rome Papal is this great City, Whore or Mystery *Babylon.*

VI. *Mystery Babylon is said to sit upon many Waters, which is expounded to be People, Multitudes, Nations and Tongues,* Rev. 17. 1, 17. *And he said unto me, the Waters which thou sawest, where the Whore sitteth, are people, and multitudes, and nations, and tongues, &c.* which according to the learned *Mede, Peter Du Moulin,* and other famous Protestant writers, is more than a third part of the ten considerable parts, which the *Roman* Monarchy fell into, not long before the Pope that man of Sin, and Head of mystery *Babylon,* assumed the imperial Seat and Throne, which afterwards

wards became ten Kingdoms with Crowned Heads, aſſiſting the Beaſt againſt the Lamb, and Perſecuting of the Saints, diſtinguiſhed into ten Kingdoms of the Empires, I. of *Germany*. II. *France*. III. *England*. IV. *Scotland*. V. *Denmark*. VI. *Polonia*. VII. The Kingdom of *Spain*. VIII. The Kingdom of *Navarre*. IX. The Kingdom of *Hungary*. X. The Kingdom of *Naples* and *Sicily*.

All which *Rome* Papal had in poſſeſſion, as our *French* author ſaith, in the days of Pope *Leo* the tenth.

Paral. So then it appears evidently that the Church of *Rome* has directly this mark of *Myſtery Babylon* alſo, ſhe ſitting upon many Waters, *viz.* people, multitudes, nations, and languages, that ſhe ſate upon, or ruled over, more than one third part of the ten, which was formerly under the *Roman* Empire, in its civil ſtate, is evident, which (more than one third part) hath ſince fallen into ten Kingdoms, under the Government of ten Crowned Heads, and have all agreed to give their Power to this laſt Beaſt (as they received power as Kings one hour with him) according to what was foretold, which makes good what St. *John* in the Apocalypſe hath made known; as alſo *Daniel* concerning the little horn, which had a mouth ſpeaking great things, whoſe looks

were more stout than his fellows, *Dan.* 7. b
whom three of the first horns of the *Rom*
power in its civil state, were pluck't up b
the roots, and in their place succeeded te
Kings or Crowned Heads, who have the
Crowns given to them by this last Beast ; (an
as they had their Crowns given by, and hol
their Kingly power under the Pope, litt
Horn, last Beast, or man of Sin,) in requi
tal of his fatherly care in giving his Sons s
great a Patrimony, so they give their power t
him, and ingaged against the Lamb, in makin
War with, and persecuting the Saints of th
most High, and will do so till the VVord o
God, or Prophecy of *Daniel*, and *Revela*
tions of St. *John*, *&c.* is fulfilled ; which te
Crowned Heads answer to the ten Toes
Nebuchadnezzars Image, and to the ten Horn
in this 17th of the Apocalypse, which are s
concerned in the Beasts Kingdom ; and wh
will at last by the gracious providence of God
(that is some of them) be overcome by th
Lamb, and turn to hate the Whore, and mak
her desolate, whom before they for a lon
time join'd with and supported, and for whos
pleasure they did persecute the Saints ; whic
ten States or Kingdoms are by our Frenc
author *Peter du Moulin*, (in his book calle
the accomplishment of the Prophecy, *pag.*
345.) distinguished, as we before shewed ; a
which

which Kingdoms, as *King James the Firſt*, in his learned works makes out, took their riſe with *Rome Papal*, upon the diviſion or ruine of the *Roman* Empire in its civil ſtate, the body of which Kingdoms may well be called many waters, *viz.* people, multitudes, nations and tongues, or people of ſeveral languages, which were as well known to have been under the Uſurpation, and Juriſdiction of Papal *Rome*, as 'tis known there have been and ſtill are Papiſts in the World, which doth fully anſwer to the very letter of the text, *viz. The Waters which thou ſaweſt whereon the Whore ſitteth, are people, and multitudes, and nations, and tongues*, Rev. 17. 18.

2. This is very evident yet further by her making all the *European* Kingdoms, and Merchants thereof Rich, that traffick by Sea, by the great expence of all commodities, which are ſwallowed up, by reaſon of her pride and bravery, which could never be effected, unleſs ſhe had nations, and multitudes, under her juriſdiction to contribute to her great pride and luxury.

3. A third Inſtance to confirm it is, the numberleſs number of good Chriſtians ſhe has prey'd upon and murdered, in moſt of theſe Kingdoms for no other cauſe, but for witneſſing againſt her Idolatry and Uſurpation, which ſhews what power ſhe had over theſe nations, and tongues, *&c.*

4. And laſtly, The vaſt ſums of Money ſhe has extorted and ſqueezed from theſe Kingdoms and Nations, to uphold her pretended right, preheminency, and uſurpation over them, which you have an account of by ſeveral worthy Writers, who fully witneſs to the truth of what we ſay upon this reſpect.

And from the whole we ſhall draw this argument and proceed.

Arg. If there be no Body of people, profeſſed Church or State in the World (under any ſingle denomination) that ſits upon, *i. e.* commands, or bears rule over people, multitudes, nations, and tongues, as *Rome Papal* or *Church of Rome* doth; then *Rome Papal* or the *Church of Rome*, is *Myſtery Babylon.*

But there is no Body of people, profeſſed Church or State (under any ſingle denomination) that ſits upon, *i. e.* commands, or bears rule over people, multitudes, nations, and tongues, as *Rome Papal* or *Church of Rome* doth; *Ergo Rome Papal*, or *Church of Rome*, is *Myſtery Babylon.*

To the eſtabliſhing this argument, let it be conſidered that the whole ſtate of the Chriſtian World conſiſts but of theſe two parts, *viz.* the Church of *Rome* conſidered as Head and Body, and thoſe who diſſent from her, who

who are ſo inconſiderable, whether the *Waldenſes*, *Albingenſes*, Hugonots or other parties of Proteſtants, that no one party of, nay if we put them altogether, can be ſaid to ſit upon, *i. e.* command, or bear Rule over people, multitudes, nations, and tongues, to anſwer to this Character of *Myſtery Babylon*; the *Waldenſes* and *Hugonots*, have been and ſtill are a Perſecuted People; the *Lutherans* never got up ſo high as to command many States, or Kingdoms, or people of many languages; *Great Britain* (tho a Proteſtant State or Kingdom,) comes not up to anſwer this character, much leſs the *ſeven united Provinces* that of late times revolted from the Crown of Spain; ſo that if *Rome Papal* hath done ſo, and no other people that diſſent from her, have ever yet nor could do the like, then this proves *Rome Papal* that great Whore *viz.*, *Myſtery Babylon* that ſits upon many Waters, *&c.*

VII. The ſeventh mark or character of *Myſtery Babylon* is this, *viz. She is ſuch a Whore, that Kings and great men of the Earth, are ſaid to commit Fornication with her*; *ſee the text* Rev. 17. 2. *With whom the Kings of the Earth have committed Fornication, i. e* Spiritual Fornication, or Fornication in a myſtery, or after a myſterious manner, ſuch as *Jeruſalem* of old was charged with, 2 *Chron.*

22. 1. *Iſa.* 16. 26. Which was a following like Idolatry that this Woman *Babylon* hath done, *viz.* corrupting the true worſhip of God, and adoring Idols, or making of Images and Repreſentations of the true God, by which they pretended to worſhip him; and ſo great was her Fornication that 'tis ſaid ſhe did corrupt the Earth with it.

Papal. Now that *Rome Papal*, or *Church of Rome*, hath this black mark and character upon her, is moſt evident, *viz.* ſuch a Whore that the Kings of the Earth, have committed Fornication with her, ſhe having corrupted the Earth with her filthy Fornications, they following her abominable Superſtition and Idolatry.

1. For Firſt, Hath ſhe adored the Pope, as her Lord God, univerſal Head, and infallible Biſhop, ſetting him up above all Laws? The Kings of the Earth have been ſo intoxicated, with the cup of her Fornication, that they likewiſe have done the ſame.

2. Hath and doth ſhe worſhip the *Virgin Mary*, Angels, and many departed Saints? Even ſo have and do many of the Kings of the Earth likewiſe.

3. Hath ſhe adored Images, the Crucifix, the Hoſt, and Pictures of pretended Saints? Even ſo ſhe has cauſed the Kings of the Earth to do likewiſe.

4. Hath

4. Hath ſhe fooliſhly, and Idolatrouſly debaſed her ſelf with the adoration of the Relicks of known and unknown Saints? So the very ſame has ſhe cauſed the Kings and great men to do alſo.

5. Hath ſhe groſly, and ſuperſtitiouſly worſhiped the true God, in a falſe manner? By crouding in an innumerous train of deteſtable, and fooliſh fopperies into his worſhip, and pretended ſervice, which he never ordained, as *Candles*, *Candleſticks*, *Altars*, *Veſtments*, *Spittle*, *Salt*, *Oyl*, *Holy Water*, *Beads*, and a world of ſuch like trumpery? So have the Kings and Noble ones of the Earth done and ſtill do; as the Emperour of *Germany*, Kings of *France*, *Spain*, *Portugal* and *England*, formerly and of late alſo; from whence we will draw this argument.

Arg. If there be no Body of people in the Chriſtian World, pretending to a Church State, that have ſet up Idolatry to ſuch a degree, and with whom the Kings of the Earth have jointly agreed, and complied, as *Rome Papal* or Church of *Rome* hath done, then *Rome Papal* or Church of *Rome*, is this myſtery *Babylon* ſpoken of.

But there is no Body of people in the Chriſtian World, pretending to a Church State, that hath ſet up Idolatry to ſuch a degree, and with whom the Kings of the Earth have

complied, as *Rome Papal, &c.* hath done, *Ergo* the *Church of Rome* is Mystery *Babylon*.

To reinforce this argument, let any man that will become an advocate for the Church of *Rome*, shew that any people, differing and dissenting from the Church of *Rome*, are guilty of like Idolatry, with whom the Kings of the Earth have complied, as aforementioned, and we will reject this argument; but if this Character doth more fitly, nay directly meet in *Papal Rome*, our argument is good and unanswerable.

VIII. Another Scripture Mark and Character of *Mystery Babylon* is this, *i. e. She doth not only cause the Kings of the Earth to commit Fornication with her, but she hath intoxicated the minds and hearts of multitudes, and corrupted great part of the World, with the Wine of her Fornication, even the common sort of people*; *see* Rev. 17. 2. *And the inhabitants of the Earth, have been made drunk with the Wine of her Fornication, &c.*

Paral. That *Rome Papal* or *Church of Rome* hath not only caused Kings of the Earth, and great men, to commit fornication with her, by dancing after her Pipes, in all her mysterious allurements, and detestable errors, but hath also intoxicated the Minds and Hearts of multitudes, and miserably corrupted and bewitched great part of the World, or common

sort

ſort of people, by her erroneous and wicked doctrine: O what a world of poor people hath ſhe a long time deceived, and made to commit Spiritual Fornication with her, in *Italy*, *Germany*, *Poland*, *France*, *Spain*, *Portugal*, *Ireland*, and laſtly in *England* and *Scotland* too, beſides many other Countreys!

1. As firſt, Is it not a ſtrange intoxication, that ſuch a multitude of the Inhabitants of the Earth, ſhould believe, that a wicked man ſhould be appointed of God to be the Vicar of Chriſt, as if God had no more regard to the Honour of his own Name, and the good of his Church, and Dignity of his Son, than to ſubſtitute a Child of the Devil, (as all wicked men are) to be Vice-gerent to the moſt holy Jeſus, in the higheſt tranſactions that relate to Heaven and the Souls of Men? Surely if God ſhut *Judas* out of his Biſhoprick for his wickedneſs, tho an Apoſtle, it can't ſtand conſiſtent with his truth and holineſs, to ſet up or allow of a wicked and imperious Pope, got up to the higheſt pinacle of pride, and make him the Immediate Deputy, and ſucceſſor of Chriſt, and to impoſe a Wolf as Shepherd upon the univerſal Church.

2. One who ſaith that he is an infallible Judge, to determine Articles of Faith, and indued with power to Impoſe them, upon great

great Penalties; ſo that as a Lord he hath Dominion over Mens Faith, Conſciences, and Souls too; which the Apoſtles diſclaimed.

3. Is it not a ſtrange intoxication, that ſuch a multitude of poor People ſhould believe, that the Church cannot err, tho God and Thouſands of good Men, ſee and fully know, there are not ſuch abominable Errors in Principles, nor ſuch villanous Enormities, curſed Actions, cruel and immoral Practices, in the World? Nay, ſuch that Turks and Infidels do abhor. Yet this doctrine that the Church is infallible, and cannot err, the poor deluded multitude believes, and hate, nay kill, others that oppoſe it, and venture Body and Soul upon it.

4. Is it not a ſtrange intoxication, that ſuch a multitude of the Inhabitants of the Earth, ſhould believe, that the Pope tho never ſo wicked, nay a prieſt (tho he be a treacherous villain, a contriver of Murther, and an abominable Adulterer) hath power to abſolve his equals and fellow Sinners from all their Sins, tho directly committed againſt God; If he come to confeſſion? tho the pretended penitent keeps his old evil habit, of wickedneſs ſtill; contrary to what God and Jeſus Chriſt in his bleſſed Word ſaith; where 'tis recorded that 'tis God alone that forgiveth Sins, and blotteth out our iniquities, and that a man

man muſt be born again; *i. e.* the evil habits muſt be changed, and all wicked practices muſt be forſaken; or no forgiveneſs nor entring into the Kingdom of heaven, *John* 3. 3.

5. Is it not a ſtrange piece of Witchcraft and Intoxication, that ſuch a multitude of the inhabitants of the Earth, ſhould believe that there is a Purgatory, which is no part of Heaven nor Hell, and that men may be redeemed out of it with Money? tho God ſaith, *The redemption of the Soul is precious, and ceaſeth for ever, Pſal.* 49. *i. e.* After the offering of the Body of Jeſus Chriſt once for all, and that 'tis only the Blood of Chriſt which purges and cleanſes from all ſin, 1 *Jo.* 1. 9. and that we are not redeemed with corruptible things, as Silver and Gold, but with the precious Blood of Chriſt, as a Lamb without Blemiſh and without Spot.

6. Is it not a ſtrange Intoxication, and a clear demonſtration that the Inhabitants of the Earth have drunk of the Wine of this Whores Fornication, that ſuch a multitude of poor Souls ſhould believe, that a filthy and wicked Prieſt, by ſpeaking a few Words can not only make Bread and Wine ſacred, but alſo turn and change the Bread into the real Body and Blood of the Son of God, and make whole Chriſt of a pittyful Waſer-

cake,

cake, by a charm of five Latin words, *viz. Hoc est enim corpus meum*; and this transubstantiated Idol they fall down before, & adore as their Maker, anathematizing and cursing all that shall deny this Idol of indignation, to be adored with the highest degree of Divine Worship, which is proper to God only, for she saith 'tis her God, as she singeth in her *Roman* Missal.

Rithmus S. Thom. ad sacr. Eucharist.

Plagas sicut Thomas non intueor,
Deum tamen meum te confiteor.
Wounds as *Thomas* did I not see,
Yet do I confess thee my God to be.

In this, as one observes, they out-do the vanity of the Heathens, who thought none was so witless, as to believe, that that which is eaten is a God, yet this God of theirs these Canibals devour, even Flesh, Blood and Bones in their conceit, the poor deluded multitude believieng contrary to their own natural Reason, and all their sences, that they eat real Flesh, when they eat that Wafer-cake, the substance nor quality being changed, the Form, Colour and Taste of Bread remaining after the Words of Consecration.

7. Is it not a strange Intoxication, that such a multitude of people should believe, that evil and idle doctrine of hers, *viz.* that no person, how good and pious so ever he be, can be saved, out of the Pale of their polluted, ungodly,

ungodly, and deviliſh Church, notwithſtanding 'tis a great doubt and queſtion whether any member of ſuch a falſe Church can be ſaved, ſith the Holy Scripture ſaith, *that no Idolater hath any inheritance in the Kingdom of God*; and again, that *If any man worſhip the Beaſt, and his Image, and receive his mark in his Forehead, or in his Hand, the ſame ſhall drink of the Wine of the wrath of God, &c.* Rev. 14. 9, 10. *And he ſhall be tormented with Fire and Brimſtone, in the preſence of the Holy Angels, and in the preſence of the Lamb, &c.* Beſides, conſidering the Scripture directly holdeth forth that all who are born again, or truly regenerate, ſhall be ſaved, let them be of what Church they will, provided they are ſound in the eſſentials of the Chriſtian Faith, and not guilty of Idolatry, for certainly the new birth comprehends, a change of all ſuch erroneous principles, as well as of other evil and corrupt habits and wicked practices.

8. Is it not a ſtrange kind of Spiritual Intoxication, that ſuch a number of the Inhabitants of the Earth, ſhould believe, that 'tis no Sin to Lie, Swear, and For-ſwear; to Kill, Slay, and Murther, ſuch they call Heretieks (tho never ſo Godly) if it be for the cauſe of Holy Church, with a thouſand things of the like nature, which the people do believe,

lieve, and dare not disown upon their Salvation, but boldly adventure to ingage at all opportunitys to Fight, and make War, burn Citys, lay waste Countries and Kingdoms, and destroy by Massacres, and all manner of Murthering ways, all Ranks, and Degrees of Men, who oppose the horrid principles of this vile Church, and cursed practices of these *Sons of Belial.* Nay they will go boldly to their own deaths, when convicted and justly condemned for such like villanies, and deny to day what they were convicted of yesterday, and tho never so notoriously guilty, yet will take it upon their Death, they are as innocent as the Child unborn; what can this be, tho they drink it down as sweet Wine, but an Infusion of the rankest and most deadly Poyson that the lowest celler of the bottomless Pit can afford, the very Wine of the Whores Fornication, and the most dangerous Intoxication in the World? Which is attended with this aggravation, *i. e.* the best medicines of the wisest Physicians will not recover them; for *Babylon* having made the multitude drunk with this sort of Poysoned Wine, how rare is it to have any to come to themselves, or to their right minds again? And to shut up this Head take this argument.

Arg. If no people in the Christian World

World have made the multitude of the common People, or Inhabitants of the Earth drunk, *i. e.* corrupted and Intoxicated their minds with wicked Lyes, Falſhood, and deteſtable Doctrines, as *Rome* Papal or Church of *Rome* hath done; Then *Rome* Papal, *&c.* is Myſtery *Babylon*.

But no People in the Chriſtian World, have made the multitude of the Inhabitants of the Earth Drunk, *i. e.* corrupted, and intoxicated their minds by wicked Lies, falſehood, and deteſtable Doctrine, ſuch as before mentioned, as the Church of *Rome* hath done. *Ergo Rome* Papal is myſtery *Babylon*.

IX. *Myſtery*. Babylon *is ſaid to ſit upon a Scarlet-colour'd Beaſt; and this Beaſt is full of the names of Blaſphemy: And I ſaw a Woman ſit upon a Scarlet coloured Beaſt, full of the names of Blaſphemy, &c. Rev.* 17. 3. So that it appears the Woman and the Beaſt are diſtinct; by the Woman is meant the falſe Church, by the Beaſt is meant the ſecular power or civil ſtate, or the Antichriſt, or that Government that is the eighth, and of the ſeventh, who aſſumeth both the Civil and Eccleſiaſtical Authority by whom the Whore, falſe Church and Worſhip is ſuppo ted: That the Beaſt and Whore are diſtinct is evident,

1. From other Prophecies relating to the ſame thing. 2. From

2. From the letter of the text.

3. From arguments grounded on reason.

4. From the confession of the Whore herself.

1. From the Prophecies in the Scripture describing the same state of the *Roman* Monarchy, *Dan* 2. the latter part of the Image *is partly Iron, and partly Clay*, two states that were really distinct, that could never so in corporate as to become one.

2. From the letter of the text, *I saw a Woman sit upon a Scarlet-coloured Beast, full of the names of Blasphemies.* The colours of the Royal and Imperial vestments, as the Angel declared them distinct, so the Apostle saw them distinct.

3. They appear to be distinct from arguments grounded upon reason. For,

(1.) The Beast is in the *Masculine Gender*, the Whore in the *Feminine Gender.*

Rev. 17. *v.* 11. 6. 16. (2.) Because the Whore is said to ride upon the beast, the one carrying the other.

(3.) The horns being of the Beast, 'tis said, shall hate the Whore; if they were not distinct the Whore must hate her self, and eat her own flesh, *&c.* which is nonsensical.

(4.) The Beast shall abide, tho in captivity,

tivity, after the Whore is thrown down and deſtroy'd.

4. From the plain confeſſion of the Whore her ſelf, they are diſtinct, who *ſaith I ſit a queen, I am no Widdow, &c. Ergo,* ſhe has a Head or Husband, which is the vile Perſon, little Horn and Eccleſiaſtical Beaſt, or that man of Sin St. *Paul* declared ſhould riſe after the then preſent Romiſh power which did lett, was taken away, which the primitive Fathers, as *Tertullian, Cyprian, Jerome,* and others underſtood to be the Imperial power in its pure, civil, iron or unmixt-ſtate or Legs of the Image, *Dan.* 2.

Papal. Rome Papal, or Church of *Rome,* hath not only drawn into Idolatry the Kings of the Earth, great men abuſing God, his Son Jeſus Chriſt and the Chriſtian Religion, and the bleſſed books of the Old and New Teſtament, but ſhe hath made the lower and ruder ſort of the people drunk too, (as hath been ſhewed.) And 'tis no wonder ſhe thinks ſhe may do any thing, having a diſpenſation from heaven (as ſhe pretends.) which the Pope keeps the Keys of, fearing no power on Earth.

And now that ſhe hath the ſecular power to ſupport her, upon which ſhe ſits or rides in great pomp, is evident, and that they are really diſtinct, for what of the ſecular power

is ſtill left at *Rome*, is under the conduct and management of the Church, there being no civil adminiſtration of Juſtice or exerciſe of Laws, but what is authorized and allowed by the Pope, the Head of this Eccleſiaſtical State; to make this further evident, the Pope doth not only exerciſe a power of appointing ſeculars at *Rome*, and near to it, but he claims the like ſupremacy abroad in other Kingdoms; if the ſecular Princes fall off from him, or will not be reconciled to him, and own him as head of the Church, he will excommunicate and depoſe them, and takes away their Crowns and Sceptres from them; that the Pope is a temporal Prince, as well as an eccleſiaſtical Biſhop, *i. e.* makes Laws, exacts Tribute, raiſes Souldiers, and acts a Monarch, is notoriouſly known; which fairly affords him the title of Beaſt, that his Royal and Scarlet Robes, the Chair he ſits in to his very Hoſe and Shoes, with the Veſtments of his Cardinals, is Scarlet; ſo that ye need not doubt but here you have the Scarlet-coloured Beaſt; beſides no man can reaſonably doubt, that what the Civil power claims the Eccleſiaſtical power exerciſes, and that this Princely Pope is in the *Maſculine*, and this Harlot or falſe Church in the *Feminine Gender* is owned by all partys.

That the Church ſtate doth ſit upon, ride, and govern the ſecular at *Rome*, *Italy*, and

all

all its Territories; that the Church of *Rome* owns that ſhe is no Widdow, but hath a head, called his Holineſs, or ſupreme ruler of the Church, is ſo evident, that we cannot find them upon any file of record of controverſy. There remains therefore, no more to be done here, ſith this black character of Myſtery *Babylon* doth ſo well meet in the Romiſh Church.

Arg. If there be no viſible ſtate in the Chriſtian World, that doth ſo apparently ſit upon, command, and govern the Beaſt or a great ſecular power, clothed in Scarlet Veſtments, as *Rome* Papal doth, then *Rome* Papal or Church of *Rome* is Myſtery *Babylon*. But there is no viſible ſtate in the Chriſtian World, that doth ſo apparently ſit upon, command, and govern the Beaſt, or ſecular power, cloth'd in Scarlet Veſtments, as *Rome* Papal or Church of *Rome*. *Ergo Rome* Papal *&c.* is Myſtery *Babylon*.

To reinforce this argument we challenge any Papiſts, Atheiſts, or any elſe to ſhew where there are any other people or party to whom theſe Characters agree as well as with *Rome* Papal, and then we will let this argument fall.

X. *The Beaſt that Myſtery Babylon ſits upon, commands and governs, is not only clothed in Scarlet, but is alſo full of the names of Blaſphemy, Rev.* 17. Par.

Paral. Now that the Church of *Rome* hath this mark alſo of *Myſtery Babylon* is evident, *viz.* that the Beaſt cloathed in Scarlet that bears up that whoriſh Church, is full of the names of Blaſphemy; this appears by his aſcribing that to creatures which belongs to God and Jeſus Chriſt only, and in divers other reſpects.

(1.) When the curſed Beaſt is called our Lord-God the Pope, * and whatſoever he doth, no man may ſay to him, Why do you this? And whoſoever obeyeth not his precepts incurreth the Sin of Idolatry, doth he not in this ſhew himſelf indeed to be God? What greater Blaſphemy can there be?

* *cum inter. in gloſſ. extr. Job 22. in Liv. 2.*

(2.) When he is called univerſal Head of the Catholick Church is not this Blaſphemy againſt Chriſt, who alone is the head of the univerſal Church?

(3.) When he is called the Lamb of God, he Light of the World, the Root of *David*, the Lion of the Tribe of *Judah*.

(4.) When the orders of the Church, Oral Traditions and Decrees of Councils are ſaid to be of greater authority than the Holy Scriptures; *Cardinal Hoſius* in his Advertiſement to King *Sigiſmund* hath theſe expreſſions, If they (that is, the Hereticks) ſay it

is

is written, that is the voice of the Devil, ſpeaking in his members; * they call the Scripture Paper and Parchment, and that 'tis an abſurd thing to attribute more authority to the Scripture than to the Church, which they call a noſe of Wax, which ſuffers it ſelf to be turned hither or thither as a man pleaſeth, and that the Scripture is the Daughter and their Church the Mother; is not this horrid Blaſphemy againſt God, and the Holy Spirit who gave the Scripture forth, and whoſe ſacred off-ſpring they are?

* *De expreſſo dii verbo.*

(5.) When the Virgin Mary, Angels, and Saints, are invocated with Prayers and Addreſſes, that only belong to the Divine Majeſty, as if thoſe creature were infinite, and could hear us at ſo great a diſtance as Earth is from Heaven, which they could not do if perpendicularly over us, much leſs from all parts of the World, over which they cannot be; whether this aſcribing Infiniteneſs and Omniſciency, and Divine adoration to Creatures, which is only due to the Creator, is not Blaſpemy?

(6.) Whether it be not Blaſphemy, as well as Idolatry to ſay *that Images ought to be worſhipped, with the ſame honour and worſhip, which is given to him whoſe Image it is.* For ſo *Azorius* affirms, and *Bellarmin* ſaith that

Images,

† *Epiphanius horis. 97. per totum.*
* *de Imag.* 1. 2.

*Images are not only to be worshipped as they are exemplars, but also properly and by themselves, so as the worship may be terminated in them.**

(7.) To conclude with this mark, Whether it be not Blasphemy with a witness, to affirm that a Priest can make a whole Christ of a Wafer Cake, by uttering a few words? And is not this to exalt the man of Sin above God himself? For this which they affirm is to do more than God indeed can do; see Mr. *Pools* Dialogue *p.* 109. there are some things which it is no dishonour to God, to say he cannot do them, because they are either sinful (so God cannot lie;) or absolutely impossible: God himself cannot make a man alive and dead at the same time, God cannot make the whole to be less than a part of it; he cannot make three to be more than three-score; he cannot make a Son to beget the Father, he cannot make the same man to be born at two several times, (as Popish Authors confess;) and therefore he can't make the same Body to be in two several places (much less in two thousand places at one and the same time;) to which we may add, Can God make that to be that, which it is not? All know the Bread is not Flesh, but really Bread after Consecration.

Arg

Arg. If no people in the Chriſtian world are born up and ſupported by a *Scarlet coloured Beaſt, full of the names of Blaſphemy*, maintaining from him ſuch blaſphemous Opinions, than *Rome* Papal, or Church of *Rome*, then *Rome* Papal is Myſtery *Babylon*: But there is no people in the Chriſtian world that are born up by ſuch a blaſphemous Beaſt as the Church of *Rome* is; *Ergo Rome* Papal is Myſtery *Babylon*.

XI. *Myſtery* Babylon *is not only ſaid to ſit upon a Scarlet coloured Beaſt, full of the names of Blaſphemy, but alſo that ſhe is adorned with great pomp and outward glory*, Rev. 17. 4. *And the Woman was arrayed in Purple and Scarlet, and decked with Gold and precious Stones, and Pearl*, &c.

Parallel. *Rome* Papal, or Church of *Rome*, both not only ſit upon a Scarlet coloured Beaſt, *&c.* but ſhe is alſo beautified and adorned with great pomp and external glory, beyond any people calling themſelves a Church of Chriſt in all the Chriſtian world: This is ſuch a viſible brand and mark upon this people, and well noted by all, that much we need not ſpeak to it; for all the world knows the Church of *Rome* delights in outward Gaudery, being a people whoſe Worſhip is filled not only with deteſtable Traditions, and blaſphemous Doctrines, but alſo

to please the carnal and sensitive Eye, she [illegible] it off with rich and costly Pictures, curiou[illegible] drawn, and other outward gallantry. (2.) Lo[illegible] into the Patrimony of consecrated Sai[illegible] there you shall find riches and honour, t[illegible] not durable riches and righteousness. (3.) Lo[illegible] upon their Garbs and Vestments, and t[illegible] you shall find her Popes and Cardinals [illegible] stering in cloath of Gold, and adorned [illegible] Emperors and splendid Princes; nay, and [illegible] are some of her Priests and Heads of Part[illegible] What think you (saith one of the Anti[illegible] Fathers) of this Man the Pope sitting on h[illegible] in his Throne glistering in Purple and clo[illegible] of Gold---sitting in the Temple

Bernard. God, shewing out himself as if were a God; her Priests are ador[illegible] in such costly Habiliments, that for riches t[illegible] might become the highest Order of Jewish Priesthood. (4.) Look on the Int[illegible] ments and Mode of their Worship, and th[illegible] you shall find rich Altars, and Candlestick[illegible] Gold, the Vessels for Oyl, and Pots of P[illegible] fication, as if their Predecessors had been *Solomon's* Temple. (5.) Look into Churches, and there you shall find great ward glory and bravery. (6.) Enquire c[illegible] cerning her Revenues and vast Incomes, there you will find she out-does all Comm[illegible] nities in the World.

Arg. If no people in the Christian World hath such riches, splendour, outward pomp and bravery in the maintenance and management of their Worship, as *Rome Papal*, or *Church* of *Rome* hath: Then *Rome* Papal, or Church of *Rome*, is this gaudy Harlot, or *Mystery Babylon*. But there is no People or Church in the Christian World, that hath such riches, splendour, outward pomp and bravery, in the maintenance and management of their Religious Worship, as the Church of *Rome* hath; *Ergo* the Church of *Rome* is *Mystery Babylon*.

XII. As Mystery *Babylon* is thus adorned with outward pomp, and external riches and glory; so likewise another mark or character the Holy Ghost hath laid down of her is this, *i. e.* upon her fore-head a name is written, MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. Mother of Harlots may refer in part to external Whoredoms, but chiefly 'tis to be taken in a mystical sense, *i. e.* she breeds and brings forth Spiritual Harlots; *viz.* unclean Communities.

Parallel. That this Character meets directly in the Church of *Rome*, is very clear, *upon her forehead* denotes (as our late worthy *Annotators* observe) 'the open guilt and

'impudence of this Spiritual Harlot *Mystery* 'Babylon, that is, there is a Mystery in what 'follows in her name---*the Great*, not to be 'understood of the *Chaldean Babylon*, but of 'a City or Polity under the Gospel, as *cap.* '11. 8. she is called Spiritual *Sodom* and '*Egypt*; so in a spiritual or mystical sense 'she is called *Babylon*, because a City like to '*Babylon* for Idolatry and Persecution of God's '*Israel*. Not a meer Harlot, but one that breeds 'up Harlots, and nourishes Idolatry, commu-'nicating it to others; and this is the true 'name of *Rome* instead of Mother Church.

1. Here is a name written in capital Letters, and written upon her fore-head, so as to be read of all, *i. e.* there is no way to hide or cover her Whoredoms, or to defend or deliver her self from being the Mother of Harlots, if this were not to be seen and read by all inlightened Christians and Professors, it would not not so much concern us; for if the Book of the *Revelations* were not written for the Christian World, it leaves us at an uncertainty; nor are we in a capacity to make a Judgment in this great case, who this great Whore is.

2. Nay, and if this *Babylon* were a small and private People and Community of Christians (or such who pretend themselves so to be) she could not be called Great *Babylon*

and

and Mother of Harlots, and Abominations of the *Earth*.

But *Rome* is a great People, a great Whore, or falſe Church; and her deteſtable Spiritual Adultery appears obvious to the whole World; nay, her Images and Idolatry cauſes both *Jews* and *Turks* the more to hate and abhor that Chriſtian Religion which ſhe profeſſeth, (as it has been manifeſtly made known by many worthy Writers.)

3. And *for Myſtery*, ſee what we have ſaid in the firſt Chapter of this Treatiſe, wherein is opened that ſtrange Myſtery of the Romiſh Church. Is it not this Myſtery *Babylon* that ſays ſhe is the true Church, by pretending to Viſibility, as one of the chief Evidences thereof? and yet 'tis poſitively ſaid That the true Woman or Church of God was for the ſpace of 1260 years in the Wilderneſs, *Rev.* 12. where ſhe was hid all that time, or abode in an obſcure condition. Is it not a Riddle and confus'd Myſtery, that ſhe being *Queen Regent*, riding upon the Beaſt in ſtate, all along, and yet that very poor and diſtreſſed Woman, that fled into the Wilderneſs, and abides there in a ſuffering condition all the time of the Beaſts Reign.

Is not this a Riddle and ſtrange Myſtery, that one pretending her ſelf to be the only true Church of God, and Mother of *Peace*,

Purity and *Charity*; and yet notoriously known to be the breeder, bringer forth, and cherisher of *Division*, *Falshood*, most *Bloody Butcheries*, and *Barbarous Cruelties* and *Murders*.

4. She is called *Babylon*, or *Babel*, *i. e. Confusion*; and doth not this agree to the Church of *Rome*? doth she not openly shew her self to be the absolute Antitype of old *Babel*?

1. In devising and setting up another way to Heaven, (than what God hath ordained and appointed; *viz.* a Tower of their own raising) not by Christ alone, but by the demerits of their own good works; and you know what some of those works are that she calls meritorious, which is, to destroy and cut the Throats of such she calls Hereticks, *i. e.* godly Protestants: This is the way she has found out for the Salvation of her dear Children.

2. In plucking up, or endeavouring to raise out the true Worship of God, as old *Caldean Babylon* did, and setting up Idolatry in the room of it.

3. The Church of *Rome* may well be called *Babylon*, in respect of her Doctrine, Principles, and Modes of Worship, which is such a jumble, strange mixture, and heap of Human Inventions, that may well go for confusion

confusion it self (see our third mark) in her orders, diversities, and long muster Roll of officers, that are so numerous, as well as unscriptural, that if mixture, and confusion be any where, 'tis to be found in this pretended Church, where you have *Pope*, *Cardinals*, *Priests*, and *Arch-Priests*, *Bishops*, *Lord Bishops*, and *Arch-Bishops*, *Deans*, and *Arch-Deacons*, *Suffragans*, *Patriarchs*, *Abbots*, *Friars*, *Monks*, *Nuns*, *Seminaries*, *Jesuits*, followers of St. *Francis*, *Jansenius*, *Augustine*, *Capuchins*, &c. and what not, this Romish Harlot hath received some of her jolly Church Prelats, with their exorbitant power from her heathenish Predecessors, *Romulus* and *Numa Pompilius* who made *Flamins*, *Arch-Flamins*, and a *Pontifex maximus*, to sacrifice unto the Gods; and some of her ceremonies she has taken from other Infidels, as the shaving of Priests Crowns like the Priests of *Isis* and *Serapis* in *Egypt*, nay for confusion and filthy abomination she has out-done Heathen *Rome*; for *Numa*, the King of the *Antique Romans*, forbad them to think that the Image of God had the shape of a man, or form of other living Creatures; yet this mother of Idolatry alloweth the Image of God the Father, in form of an old Man, and Holy Ghost in form of a Dove,

Livius l. 1.

Plutarch in Numa.

Bellar. de Imag. Sanct. l. 2. c. 8. Isa. 40. 18.

tho the holy Prophet, inveighing against this detestable vanity, demandeth, *To whom will ye liken God? Or what similitude will ye set up unto him?* —Yet this whorish Church to these teachers of lies (as one observes) and counterfeits of God, to the shame of Christians, adoreth these Images, or rather the Devil in them, whose worship it is, and so fulfils that which is written of her, *Rev.* 9. 20. *That men would not repent of the works of their hands, and of the worship of Devils, and Idols of Gold, and Silver, and Brass, and of Stone, and of Wood, which neither can see, neither hear, nor go.*

As she appeareth in all these things to be Mystery *Babylon* the great, and abomination of the Earth, so (as worthy Mr. *Ainsworth* observeth) in her Divine service, she has *Babels* very language, *an unknown Tongue*; so is it an Idol wholly made (as the Scripture speaketh) according to her own understanding; and is all the works of the crafts-men, the Prelates and Popes, the lovers of this great Whore who have patched together in their several ages the limbs of this deformed monster, the Mass and Canon thereof, a sacrifice for the sins of the quick and the dead; with the Litany and Collects, Anthems and Responds, and in this Liturgy, God and his Angels,

Angels, Apoſtles and Martyrs, and Confeſſors with the Saints, and the Saints (and ſome, that had Satans ſanctity,) are wrapt up together, with a Stage-play like worſhip, with muſical inſtruments to make them merry, as *Nebuchadnezzar*; with melody celebrated the dedication of his Golden Image, which *Portal*, and *Miſſal*, theſe Artizans have framed, exceeding all ſuperſtitions, abominations, and confeſſion, that ever were in the World, the meer device and forgery of their own Brains, by the help of the Devil, provoking God to Jealouſie and Wrath, which ſuddenly ſhe muſt pertake of without mixture.

4. *Mother of Harlots.* Hath not Papal *Rome* this very character upon her forehead? It meets in none as in her, all Proteſtants of what denomination ſoever, utterly diſallow of Fornication, Whoredom and Adultery, in perſons of any Ranks whatſoever, maintaining conſtantly that Marriage is honourable in all: whereas the Church of *Rome*, 'tis notoriouſly known, gives publick toleration to abominable Whoredoms, and the moſt ſhameleſs and unatural Beſtialities as ever were in the World, but this Epithet, *Mother of Harlots*, may more properly refer to Spiritual Adultery, and that the Church of *Rome* is a Myſtical Mother is very plain and evident, for do not all her Children own her to be the *Mother Church*? and therefore

1. Proteſtants are exhorted to return into the boſom of their mother.

2. All polluted and national Churches in the *European* Kingdoms ſprang from her, as the Churches of *France*, *Spain*, *Portugal*, *&c.* and do call her Mother.

3. All corruption in Doctrine and Diſcipline, were bred and brought forth by her, ſhe is certainly the Mother of all theſe curſed titles, and errors following, *viz.* Univerſal, Supream, Infallible Head, Holy Father the Pope, his Holineſs, in the abſtract —— our Lord God the Pope, unerring Church, Prieſtly Abſolution, ſelling Pardons, Indulgences, Diſpenſations, adoring the Crucifix, worſhiping of Images, Anointing, and ſprinkling of Holy-Water, the adoration of the Maſs, nay and the adoring the Devils own Engine, *i. e.* the Croſs or Gibbet whereon the Devils Emiſſaries killed or crucified the Lord of Life and Glory, for the curſe of the Law was to be done away by

Gal. 3. 13. curſed Death upon a tree, or which whoſoever was hanged the curſe of God was upon him; this death the innocent Lamb, Jeſus Chriſt ſuffered for our ſakes, at the hands of wicked Sinners *Pilate* and the Jews, the Children of the Devil; who uſed all exquiſite torments to make his death miſerable, Crowning him with Thorns

Thorns, piercing his Hands, Feet, and Sides with Nails, and a Spear, hanging him on the Tree until he died. And this pretended Tree or Croſs, Thorns, and Nails, with other counterfeits of them, this Mother of Harlots, teaches her Children to adore and honour, with as good *Ground* and *Devotion* (as one obſerves) as the *Ophites* or *Serpentaries*, are ſaid to honour the Serpent the Devils inſtrument, for to bring man to the *knowledge of good and evil*. And that all the World might take notice, that *Rome* is the City, where our Lord was crucified, this Mother of Harlots doth proclaim, that the Croſs was that Altar, whereon the great Sacrifice Chriſt was offered: whereas the Scripture teacheth that the bodies of thoſe Beaſts whoſe blood was brought to make reconciliation in the holy place were burnt, without the Hoſt, or Camp of *Iſrael*, and not on the Altar which ſtood before the door of the Tabernacle, according to which figure Jeſus alſo, that he might ſanctifie the people with his own blood, ſuffered without the Gate of *Jeruſalem*, which was a reproach; yet will theſe God-eaters, and crucifiers of our bleſſed Saviour, make the curſed Croſs, to be the Altar moſt holy, and ſo greater than Chriſt the ſacrifice, as being that which ſanctified him, for the Altar ſanctified the offering. And

hereupon

hereupon they call the Cross blessed, and ascribe unto it *worthiness to bear the Talent of the World, they account it among the most precious Reliques, and not only the whole, but every piece thereof*; they adore it, salute it, pray unto it, and trust therein for Salvation, crying, *Hail, O Cross, our only hope, increase thou to the godly Righteousness, and unto sinners give pardon*; save thou the company gathered together in thy praises; yea, the very sign of this Idol made in the Air, upon the forehead, or over any thing is *Sacred* and *Venerable*, and hath force to drive away Devils, and do many like feats: wherefore this abomination hath prevailed above other, and is like *Beelzebub* Prince of the Devils, the Badg of the Beast, and Character of Mystery *Babylon*, Imprinted in Churches, Chappels, Altars, Houses and High ways, in Books, Writings, in Prayers, Sacraments, in Garments, Bodies and Souls of Men, both Quick and Dead; nay, nothing is well hallowed without it, no Sacrament perfect without it. And this great honour hath the Cross, because the Devil, and his Instruments, Killed or Crucified our Saviour upon it; so that a marvel it is, how *Judas* lips scaped honour, seeing he also was Satans instrument, to betray Christ with a kiss, wherefore this Spiritual *Egypt*, Pseudo Catholick

Church,

Church, deſerveth more to be branded by ſome Satyriſt, for worſhiping monſters, than the firſt *Egypt*, whoſe leſs impiety a Heathen Poet did deride.

quis neſcit Volufi, Bithinicè qualia demens Egyptus Portenta colat, &c. Juvenal ſat. 15.

4. As ſhe is the *Mother* of *Harlots*, and *Mother* of all corrupt Doctrine and Deteſtable Errors, *&c.* So alſo is ſhe *Mother* of all perſonal vices, and fleſhly abominations, as horrid Oaths and Blaſphemies, moſt aſtoniſhing perjury, and ſubtil equivocation, hypocriſies, uncleanneſſes, lying, ſubornations, ſecret poyſonings, ſtabing, throat-cutings, adulteries, covenant-breaking, and what not; are theſe things allowed amongſt Proteſtants? No certainly; yet they are not only allowed by this Whore, but eſteemed meritorious, if it be done for the good, and promotion of Holy Church; and for theſe things may ſhe not rightly be called Myſtery *Babylon* the great, the mother of Harlots, and Abominations of the Earth? —Which I ſhall conclude with this Argument.

Argu. If this name Myſtery *Babylon* the great, the Mother of Harlots, and Abominations of the Earth, in all theſe reſpects we have noted, doth not ſo fully and fitly agree to any People as they do to *Rome* Papal or Church of *Rome*, then *Rome* Papal *&c.* is Myſtery *Babylon*;

Babylon; but this name Myſtery *Babylon* the great Mother of Harlots, and Abominations of the Earth, in all theſe reſpects noted, does not agree ſo fitly and fully to any people in the World as to the Church of *Rome*. Ergo *Rome* Papal or Church of *Rome* is Myſtery *Babylon*.

XIII. *But further, to put it out of all doubt who this Whore is, 'tis ſaid ſhe was drunk with Blood; this is another Mark and Character the Holy Ghoſt hath given to know her by. And I ſaw a Woman drunk with the Blood of the Saints and the Blood of the Martyrs of Jeſus, and I wondered with great admiration, Rev.* 17. 6.

Now if the Church of *Rome* be guilty here, or hath this black Mark and Character upon her, ſhe is the unhappieſt Church and People in all the World, and gives cauſe enough to Angels, as well as to the Apoſtles and Holy Men to wonder, *i. e.* to ſee a Woman pretending to be nobly deſcended, the Daughter of the great King of Heaven and Earth, the only chaſt Spouſe of the Lamb, the Mother of all Peace, Holineſs, and Innocency, not only defiled with all thoſe foul and abominable errors, Idolatries, and deteſtable pollutions, but alſo guilty of ſo much Blood of Saints, and of the precious blood of the Martyrs of Jeſus, and not only guilty of Blood, but alſo drunk with Blood, yea drunk with ſuch

Blood;

Blood; but that this the Church of *Rome* is guilty of nothing is more clear, which indeed gives cauſe to every good man in the World to abhor her. And that we may make this moſt evidently to appear,

1. Conſider what it is to be drunk.
2. What things do neceſſarily contribute to it.
3. Shew what the true and proper ſigns of it are.
4. Whether ſuch things can be fixed upon the Church of *Rome*.

1. To be drunk is to take in exceſſively any thing as diſorders nature in its courſe and operations; this we take to be a general definition of it, including the proper and metaphorical notions thereof.

2. Such things as neceſſarily contribute to it, are,

(1.) Great and vehement deſire or thirſt after it.

(2.) Plenty of the thing thirſted after.

(3.) The greedy taking their fill of it.

3. The ſigns of drunkenneſs, are

(1.) When the faculties are ſo diſordered, that they will not ſubmit to the beſt Reaſon that can be given them.

(2.) When they will abuſe thoſe whom they are moſt obliged to love and reſpect.

(3.) When

(3.) When they have caſt off all conſiderations of their own, and others good, and forbear no miſchief but what they are reſtrained from by force.

(4.) That theſe things are evident in the Church of *Rome* will appear,

1. Becauſe ſhe hath ſhed a Maſs, a very great Maſs of Blood of Saints, and of the Martyrs of Jeſus; who is able to account the numbers of them that ſhe hath murthered in all parts of the Chriſtian World, only upon the account of Religion, particularly in *Bohemia, Germany, Poland, Lithuania, France, Spain, Italy, Portugal, Low Countrys, England, Scotland* and *Ireland*?

'Tis enough to peirce an heart of Stone to hear of the barbarous cruelty's and deviliſh inhumanities exerciſed for more than five hundred years upon the poor *Waldenſes* and *Albingenſes*, by the hands of this Bloody Whore or *Romiſh Harlot*, beſides the wonderful numbers and multitudes of them, for according to the account I have met with in Hiſtory, hundreds of Thouſands, nay ſome millions of thoſe Godly Chriſtians were moſt unhumanely butchered by the bloody Papiſts, Children Born of her own Body, nay, in every ſtreet of this great City, the Blood of the Saints hath run down like a River; were this not notoriouſly known to the whole World, I could

could give an account of the vaſt numbers ſlain in *Bohemia*, in *France*, and in *Ireland*, of late years, where there were not fewer than two hundred thouſand ſouls ſacrificed, to allay the thirſt of this Bloudy Whore.

So that it is out of diſpute, ſhe hath the firſt ſigns of a moſt filthy, ſhameleſs, drunken Strumpet, *i. e.* ſhe has been exceſſive in drinking of innocent Blood; and 2. Not only ſo, but ſhe has drunk ſo much, that ſhe is intoxicated, and diſordered, that ſhe would never ſubmit to the beſt reaſon that could be given her, for ſhe has been ſo mad, that none could diſſwade her from exerciſing her cruelties (on the Bodies of the Saints, whoſe Blood ſhe thirſted after) in as unhumane a manner as incarnate Devils could deviſe; as if to murther them was not ſufficient, nor could it ſatisfie her, but ſhe would have them die many deaths, as hanging by the Feet, by the Hands, by the middle on a Beam, by the Hair of the Head, on Tenters, pouring melted Lead on their Heads, Boiling in Caldrons, roſting alive, and burning alive.

The poor *Waldenſes* living in, and about the valleys of *Piedmont*, about the year 1560 were moſt cruelly and barbarouſly murthered; to allay her exceſſive thirſt, ſome were ſtript ſtark naked and whip'd to death with Rods of Iron, others drawn through the Streets and

and Burnt with fire brands, ſome thrown down an high Tower, and ſome cut in pieces with ſharp Knives, fourſcore perſons had their Throats cut, as Butchers kill their Sheep, threeſcore Women were ſo cruelly rackt, that the Cords pierced their Arms and Legs to the Bones, and then being caſt into Priſon they all died except nine of them; young Virgins were Raviſhed in a Barbarous manner until they died, Children were pull'd alive out of their Mothers Bellies, and the Breaſts of many Women cut off, ſo that the Infants died of Famine; and many other ſtrange kind of tortures, for many years together multitudes of thoſe Godly *Waldenſes* indured.

And the *Albingenſes* who profeſſed the ſame doctrine and principles, were all along in the like or worſe ſort and manner (if poſſible) butchered; in the City of *Bezier*, there were, ſaith my author, threeſcore thouſand perſons ſlain, the Prieſts and Fryers going about the Streets in the mean time with Croſſes and Banners, and ſinging, *Te Deum Laudamus*; in the year 1655 in the Valley of *Lucerna* and other places, this bloody Strumpet thirſting ſtill after the Blood of the Saints, and like a filthy drunken wretch cauſed an Edict to be put forth, that ſuch who would not turn Papiſts within three days, muſt take what would follow, and indeed that was bad enough, as you

may

may see in Sir *Samuel Morelands* History of that late Persecution, it began *Jan.* 25. 1655. upon which some Thousands of those poor Souls were forc't to fly for their lives in the depth of Snow, when all the Valleys were covered with Water, there being amongst them some Women with child, others newly delivered, some sick and diseased, Children crying and lamenting, Old Men and Women, some decrepit leaning on their Staves, all dragged or forc't over the Ice & Snow, *&c.* with bitter tears, sighings, cries, and wringing of hands, beating of Breasts, mourning and complaining of the cruelties of those merciless Papists, but alas so drunk with Blood before, that they like brutes regarded none of their cries, no more than the bleating of Sheep; but this is not all, no sooner that they were forc't from their habitations, but their houses were pillaged, rifled, and ransackt of all that was left, and this not sufficient neither, to satisfie their rage and cruel thirst, they fell upon them, putting them to all manner of unhumane and cruel deaths they could devise; so that in a few days they destroyed near thirty thousand Souls in one place, they most cruelly tormented an hundred and fifty Women and Children, and afterwards chop'd off the Heads of some, and dash'd out the Brains of others, some had their Feet nail'd to Trees with their Heads downwards,

wards, one antient Woman they ript up alive, putting a sickle into her privy parts, and so slit up her Belly, after which they dragg'd her about, and at last cut off her Head; other Women had their Breasts, Noses, Privities and Hands cut off, and so left miserably to perish. Another they stab'd in the Soles of his Feet, then cut off his Privities and Fry'd them, giving them their comrades to eat as a delicate dish, then they seared his Wounds, with flaming Candles, cut off his Ears, and tore off his Nails with burning Pincers, to make him renounce his Religion. and then ti'd one of his Legs to a Mule, (being yet alive) and drag'd him about the Streets, and after all this, they bound a Cord about his Head and twisted it with a stick till his Eyes and Brains burst out, and then cast his Body into a River; An Old Woman had her Hands and Nose cut off, and so was left alive, some had their Bodies cut all into pieces, and their limbs strowed in the high-ways, some had their flesh sliced from their Bones, & chop't like minced meat; little Infants were thrown down steep Rocks, whereby they were dash'd to pieces. Some Children they tore limb from limb before their Parents faces, others they flead off their Skins alive, in another place they took eleven Protestants, and heating a Furnace they forced them to throw one another into it, till it came

to the laſt, and him they threw in; If theſe are not ſigns of one drunk with Blood, I know not what is. But time would fail me to tell you of all the cruel deaths, and ſufferings of this poor people, for that it contains a great volume.

In *Bohemia*, *Poland*, and *Lithuania*, the ſufferings of the Lords Witneſſes were as great, and their cruel uſages as Bloody; beſides, in one or two of thoſe places they began very early, about 977. where my Author ſays Godly Miniſters, and other Pious, Holy, and Godly People ſuffered ſuch Barbarities, and Inhumanities from this Harlot, that the Ears of a Chriſtian cannot hear, nor his Tongue relate them, without the greateſt abhorrency and indignation; Some of them were Stoned to death, others hanged upon a Beam, with a ſoft fire made under them were Roaſted to Death as well as Hanged, they Hanged one Miniſter up by the Privy Members being ſeventy years old, and burn'd his Books under him; Another they laid on his back, ramming his mouth full of Gunpowder, ſet Fire to it and ſo blew his Head all to pieces.

At a Town called *Meldorp* a Godly Miniſter was forc't out of his Bed, and to go ſome Miles on Foot in Froſt and Snow, upon the Ice bare-footed and bare-legged, beating, cutting, and ſlaſhing him, and pricking him with their Halberts, and at laſt they cruelly

roaſted

roasted him to death; They yoak'd some Ladies and Gentlewomen together like Beasts, and forc't them into Woods, where they were ravished and abused, and then had their Hands and Ears cut off and disfigured, they forced some poor Christians to eat their own Excraments, and if any refused so to do, they thrust them down their Throats, till they were choaked, they cram'd the secret parts of several Women with Gun powder, and setting fire to it most barbarously tore their Bellies and Wombs thereby; Others they hung up by the privy parts; some they plained the faces off with Chisels; others they made to put on Boots filled with scalding Oil, and then roasted their legs over a fire; Some men they Gelt in the presents of their Wives and Children; Some had Gags put into their Mouths and then put stinking Water and Piss down their Throats through a Tunnel, till their Bellies swelled like a Tun, whereby they perished in a miserable manner; They sawed off the Legs of some alive; a Godly Minister they bound upon a Table, and placing a Cat so that she scratcht his Guts out of his Belly with her Teeth and Claws, till he miserably died. In *Lithuania* 1643. this Whore thirsting still for more Protestant Blood, great slaughter was made without regard to Age or Sex; here many had their Skins flead off while

whilſt they were alive; Others had their Hands and Feet cut off; The Bowels of divers were alſo taken out alive; Others having their Shin-Bones bored through, they poured melted Lead into the wounds of others, whom they had cut in the Head, and other parts of their Bodys; Some had their Eyes pulled out, and multitudes were hanged in divers places, nay, and the poor Proteſtants accounted it a mercy and great favour, to be killed outright without any other torment.

Should we come into *France*, and give an account of the horrid cruelties of this great Whore there, it would, if poſſible, exceed what you have heard, the Blood of ten thouſand this curſed Strumpet has drunk off, (as it were at one draught) there, and not a jot more ſatisfied than ſhe was before; here they roaſted young Children, raviſhing Women and Maidens in ſuch a ſhameleſs manner, and barbarouſly killing them afterwards, that 'tis not fit to be ſpoken.

A black ſmith had his Head laid on his own Anvil, and then his Brains beat out with Hammers, alſo a young Woman was forc't (after they had raviſhed her) to take hold of a Rapier, wherewith one of the Villains thruſting her Arm, made her kill her own dear husband, ſome Women with child were rip'd up, and divers buried alive. I migh

com

come to the siege of *Rochel*, and tell you what misery some thousands suffered by famine; some hundred thousands of poor Protestants, have been barbarously murthered by her means in *France*, and tho of late she hath not put many to death, yet they have exercised all manner of new invented ways to destroy their Souls, and the Souls of their Children too. I might also speak of the *Spanish* Inquisition and of the hellish torments thereof, as also of the crueltys of this Whore, exercised on the poor Heathen in *America* by the *Spaniards*, where they destroyed more than 20 millions of Souls, as appears by History besides they put them to all manner of cruel death they could devise, but I am weary of relating these dismal stories; besides, they are generally well known, together with the Massacre in *Ireland* where no less than the Blood of two hundred thousand persons could satisfie the thirst of this craving Locust, and shed in as barbarous a manner as you have heard in other places. I might also mention the Bloody Persecution here in *England* in the reign of Queen *Mary* wherein many holy and gracious Prelates and People were burned to Ashes, for witnessing to the Truths of Jesus Christ; all which fully shews, that this second mark of drunkenness *drunk with Blood of the Saints, and of the Martyrs of Jesus, meets in the* Church of *Rome*.

Third

Thirdly, She has the other mark of drunkenness upon her also, *i. e.* she matters not who she abuses, and exercises her cruelties upon; she has sometimes cut off her own dear Children, *viz.* Roman Catholicks, amongst such she calls Hereticks, as it happened at *Bezier*, and other places, crying out, Kill all both Catholicks and Hereticks, saying, *the Lord knows who are his*; nay, she has made the Wife to kill her Husband, the Husband to murther the Wife, Children to destroy their own dear Parents, and Parents their Children, if these things do not shew she is drunk, drunk with Blood, what can? From whence I shall draw this argument and conclude.

Arg. If there be no body of people or community of Christians in the World, who have been guilty of so much Blood, Blood of Saints and good Men, even so as to be drunk with Blood, as the Church of *Rome* are; Then the Church of *Rome* is Mystery *Babylon*. But there is no people or community of Christians, that are so guilty, *&c.* as *Rome* Papal or Church of *Rome* is. *Ergo* the Church of *Rome* Mystery *Babylon*.

XIV. *Mystery* Babylon hath one mark more whereby she may be known, *i. e. She said to sit upon a Beast, that hath Seven Heads and Ten Horns, the Seven Heads are to signify (as the Angel opens it) seven*

sorts of sovereign governments as well as bi
read the Text, And here is the mind that h
wisdom, the seven Heads are seven Mount
on which the Woman sitteth; And there
seven Kings, five are fallen, one is and on
not yet come, but when he is come, he m
continue a short space; And the Beast that
and is not, even he is the eighth and of the se
and goeth into perdition, Rev. 17. 9, 10.
Besides all that we have said, if we find
Papal *Rome* here *viz.* having this chara
upon her, we will acquit her for ever, for
city that is built upon seven Hills is *Ro*
nay, you will find that all Authors do gener
assert that *Rome* is the only City in the W
that is founded on seven Hills, and fa
for it by its old Poets (as it is noted by
late Annotators) as *Ovid*, *Virgil*, *Hor*
Propertius; The names of these Hills
known, *viz. Palatinus*, *Quirinalis*, *Av*
nus, *Celius*, *Viminalis*, *Esquilinus*, *Cap*
nus; But the seven Heads do not only (a
said before) signify seven Hills or Mount
but also seven Kings, that is, seven sort
governments, which ruled or were to rul
that City where the Beast reigned, that
rod this cursed Harlot (the term Kings
Scripture signifying rulers, whether the
vernment was in a single person, or more
Deut. 33. 5.) Now that *Rome* hath had

sorts of distinct sovereign governments in her, as notoriously known that the Romanists can't deny it. I. *Kings* (*Romulus* being the first King,) II. *Consuls*, III. *Tribunes*, IV. *Decemvirs*, V. *Dictators*, VI. *Emperors* that were Pagans, VII. *Emperors* that were Christians, five of these were fallen or gone off the stage before St. *John* received his Revelations, the Government of the Pagan *Emperors* was in being at that very time the seventh was to appear and to continue but a short space, viz. the Christian *Emperors* government; For it cannot be the Papal power for that was not up in St. *John's* time so not the sixth Head. And as the Papal power for that reason, could not be the sixth Head, so for a very good reason it could not be the 7th Government, because when soever that appeared it was to continue but a short space; which cannot intend the Papal power, but answereth to the Christian Empire, for that government did continue but a little while comparatively, but 'tis evident the Papal power has continued longer, than any of the other sovereignties that went before; and if the Papal power be not the fifth Head nor the seventh, then it must needs be the eighth, which is of the seventh and goes into perdition, or else it cannot be any power at all of the fourth or Roman Monarchy; But a power it is; yea, and

a great power too of the fourth or *Roman* Monarchy; And that which carrys the Whore, according to the expresse letter of the Text, and so acknowledged by the best of expositors, so that in the whole by the Woman, City, or Whore, that sitteth upon the seven Mountains, and where there hath been seven severall sorts or forms of Government & mean *Rome*, there is no cause to doubt, for the great Sons of *Rome* themselves, as *Baronius*, *Bellarmine*, and many others do confesse the same, but would defend their Mother from being Mystery *Babylon*, by putting it off to *Rome pagan*, which we have clearly detected in the first chapter of this treatise; And therefore do affirm that *Rome* Papal is neither the sixth nor seventh sort of government, but in the eighth and of the seventh. The Christian Emperors in an overheated zeal and bounty to the *Roman* Bishops, giving him the advantage by getting that power which through policy and pride he attained to in the end, & so he come to be the last Beast or eighth Government, in which there is a secular and an Ecclesiastick power, joined together which make up the Beast, a blasphemous Beast (whose hath two Horns like a Lamb, which is this two-fold power but a mouth like a Dragon) and a Whore, a most deviliſh drunken and bloody Whore, &c.

Arg. If *Rome Papal* or *Church of Rome*, be born up by a secular power which hath had seven soveraign governments in a City, seated upon seven Hills or Mountains, then *Rome Papal* or *Church of Rome* is *Mystery Babylon* the great Whore.

But *Rome Papal* or *Church of Rome*, is born up by a secular power, which hath had seven soveraign governments in a City, seated upon seven Hills or Mountains.

Ergo, *Rome Papal*, *&c.* is *Mystery Babylon.*

XV. There is yet one mark or character more of Mystery *Babylon*, i. e. *she is said to be that City that reigned over the Kings of the Earth*; *and the Woman that thou sawest is that City that reigns over the Kings of the Earth*, Rev. 17. 18.

Now that *Rome* is such a City that since St. *John's* time hath for several hundred of years, reigned over the Kings of the Earth is so evident, none can deny, nay, and that *Rome Papal* hath governed a great part of *Italy*, her self owneth, ever since *Constantine* who gave it (as she saith) as a Patrimony to St. *Peter*, and that she hath governed or hath had her Kingdom over *Germany*, *Poland*, *France*, *Spain*, *Portugal*, *England*, *Scotland* and *Ireland*, *&c.* is clear so that their Kings have been governed by her, whom she would they killed, and whom she would they saved

alive, whom she willed they worshiped; and
so became guilty of drinking the Wine of he
fornication; whom she willed they set up, a
whom she willed they pulled down, when s
willed they raised Arms, and when she will
they laid them down again: what shall w
say? The Church of *Rome* hath had such
power over the Kingdoms of *Europe*, th
the power and wills of Princes have been co
trouled and over-ruled, when in any consid
rable case, they have gone contrary to t
sense and interest of the Church, and to su
a degree, as they have sometimes made the
do penance, resign up their Crowns, and
ceive them again as an act of kindness, th
he set them upon their Heads with his Fo
such is the Pride and Grandeur of St. *Pe*
Chair. See our first Chapter.

If the Church of *Rome* is that People,
man or Church, that above all others in
World, hath reigned over the Kings of
Earth, then *Rome* Papal is *Mystery Bab*
But the Church of *Rome* is that Peo
Woman or Church, that reigns and h
reigned over the Kings of the Earth.

Ergo Rome Papal or Church of *Rom*
Mystery Babylon.

CHAP.

CHAP. III.

Proving that literal Babylon *in* Chaldea, *was a Type or Figure of* Rome *Papal or the* preſent Church of *Rome*, and that in many particulars.

WE having ſhewed and clearly evinced by an induction of fifteen particulars, that *Rome* Papal is *Myſtery* Babylon *the great, the Mother of Harlots and Abominations of the Earth*, ſhe having all the marks or characters directly meeting in her, that are by the holy Ghoſt given of that great Whore; we ſhall in the next place briefly conſider, how the acts and progreſs of the Romiſh Church, do moſt fitly and fully comport with other Types, and Prophecies of her in the holy Scripture, and firſt with literal or *Chaldean Babylon*, from whence I find moſt writers conclude, ſhe had the name *Babylon*, given to her, in reſpect of the growth, acts and deeds of that old *Babylonian* Monarchy, which we ſhall now open and run the parallel in divers particulars as followeth.

I. *Literal* Babylon *had a great Head or King over her, called a Head of Gold, alſo Lucifer or Son of the morning.*

So likewise *Rome* Papal hath a great Head or King over her, called the Universal Bishop, whose power is magnified above the power of Emperors, and all Kings and Princes of the Earth.

II. *Literal* Babylon *had dominion over many Countreys or Provinces.*

In like manner *Rome* Papal hath had dominion over many Countries or Kingdoms, not less than the Territories or Jurisdictions of ten considerable Kingdoms, called ten Horns, (as we have shewed.)

III. *Chaldean* or Literal *Babylon*, fell under a four-fold circumstance, in respect of her Supream Head, *viz. Nebuchadnezzar.* (1.) That *he was*, when in great Pride he insultingly said, *Is not this great* Babylon *that I have built by the might of my power, and for the honour of my Majesty.* (2.) *He was not*, when by the Watchers, and the Holy One he was tost'd from his Throne, and made to eat Grass with Oxen till seven times past over him. (3.) *Yet he was*, When his Reason and the Hearts of his Nobles, and Glory returned to him again. (4.) He went off finally, when God brought the *Medes* and *Persians* against his Successor, into whose hand the Kingdom was translated.

Rome, or *Mystery Babylon*, is foretold by the Angel to fall under a four-fold circumstance

ſtance alſo, in reſpect of the Beaſt that is ſaid to carry the Whore, and make War with the Saints; *and the Beaſt which thou ſaweſt was, & not, and yet is, and ſhall go into perdition*, Rev. 17. 8. (1.) *He was* of old in his Pagan ſtate, triumphing in great glory and grandeur, but received a wound, yea a deadly wound in one of his Heads, *viz.* in his ſixth Head (which was the Pagan power) in *Conſtantine's time*, and ſo *he was not*. The Chriſtian Emperors having the Government of the *Roman* Monarch; and to the ſame purpoſe ſpeak our late Annotators on the 13 *chap.* of *Rev. v.* 3. and *chap.* 17. 8. It muſt, ſaith he, be the ſixth Head, *viz.* the *Pagan Emperors* who had that mortal wound, and that wound was the Conquering the Pagan Emperors, and the aboliſhing of *Paganiſm* and Idolatry, and putting an end or ſtop to Perſecution, which was done by the ſeventh Government, *viz.* the Chriſtian Emperors, *He yet is, i. e.* his wound was healed by the riſing of the eighth Government which was of the ſeventh, who appeared in a new dreſs, *viz. a Beaſt with two horns like a Lamb but ſpake like a dragon*, which was the Antichriſtian power of *Papal Rome*, and more particularly the Pope's time (the beſt opener of theſe great Myſteries) has fully diſcovered theſe things to us. (4.) *He ſhall go into perdition, i. e.* be

utterly destroyed by the bright appearance of the Lord Jesus, and be cast at last into the botomless Pit after the 42 Months are expired; so that in these four respects *Chaldean Babylon*, it appears, was a lively Type or Figure of *Papal Rome*, who from hence also shews her self to be *Mystery Babylon*.

IV. *The* Chaldean *Kingdom* or *Literal* Babylon *Invaded* Judea, *Besieged and took* Jerusalem, *and trampled it under foot*, &c. Even so in like manner the last Beast, the Pope and Papal power hath Invaded the City of the living God, or true Gospel Church, taken away all her sacred Rights, Laws and Privileges, and not only Besieg'd her, clos'd Block'd her up, but trampled under foot the Holy City for a long space of time, *Rev.* 11.

V. *Chaldean* or *Literal Babylon*, was a most lofty, proud and imperious people called *the Lady of Kingdoms, and the glory and beauty of Excellency*, for which God doth severely threaten her, *Isa.* 13. 19. *Behold I am against thee, O thou most proud, saith the Lord God of Hosts*, &c. *Isa.* 50. 31.

So in like manner *Rome* who is *Mystery Babylon*, notwithstanding her horrid cruelty and most amazing wickedness, is a very proud and imperious people, exceeding all the Christian World, *saying in her Heart, I sit a Queen, am no Widow, shall see no*

row; for which haughtiness and pride the Lord will suddenly remember her with Judgments and sore severity, he being now risen up to make Inquisition for Blood, and to avenge upon her the injury done to *Sion*, Rev. 18. 7. *How much she hath glorified her self and lived deliciously, so much torment and sorrow give her.*

VI. *Chaldean* or *Literal Babylon* set up Images, and had Idols of Silver and Gold, Wood and Stone, to which they bowed and worshipped, which were also representations of the Gods and Saints whom they adored, to wit, of *Bel* (which was *Jupiter*) and *Nebo* and *Succoth benioth*, and the like, and such who would not bow down to her Images, she threatned to cast into the Fire, into the burning fiery Furnace, *Jer.* 5. 30. *Jer.* 10. 3, 9. *Isa.* 46. 1. *Dan.* 3. 6.

Rome in this shews her self to be her Antitype very plainly, for hath she not ordained to her self Temples, *Images of Christ* and the *Virgin Mary*, and other *Saints*, nay, and not only these but the *Crucifix*, but especially the *great Idol of the Mass*? so that whosoever will not own that most ridiculous Idolatry of a piece of Bread consecrated by the foul Mouth and unhallowed Hands of their cursed Priests, to be their God and Saviour, must be burned at a Stake, these Idols they tell us ought to have

have due honour given to them, because the honour which is given to them is referred to the Prototype whom they do represent, and these abominations she *kisseth*, as Idolaters of old were wont to kiss the Calves; lighteth Tapers before them as the *Literal Babylonians* did Candles before their Images, *&c.*

VII. *Literal Babylon* or *Chaldea* were not only a people of great Pomp, Pride and Covetousness, but had also great Riches and Treasures. *O thou that dwellest upon many waters, abundant in treasures, thine end is come, the end of thy Covetousness*, Jer. 50. 37. 51. 13.

So in like manner *Papal Rome* is not only a people puft up with pride and vain-glory, but as 'tis said of Mystery *Babylon* she is very rich, being arrayed with Purple, Scarlet, Gold, Pearl and precious Stones. But she sits also upon many waters; *to wit*, *People*, *Multitudes*, *Nations and Tongues*. But is very covetous as well as proud, and full of treasures, for besides the gifts she boasts were first given to her in the time of *Constantine* the Great, she hath made a prey upon the Nations through her fearful covetousness, and not only a prey upon Nations and Kingdoms, but a spoil upon Saints and Holy Martyrs, and hath had the Gifts of Kings, and vast Revenues setled upon her Orders and Clergy; nay, and she has peeled the people by selling Pardons and

Indulgences

Indulgences, and raising *Peter-pence*, besides vast sums for praying poor Souls out of the *scorching flames* of *Purgatory*; nay, so horrid covetous is she, that she is not willing any should go to Heaven without great Gifts of Money to Holy Church; besides, much Money comes in by tolerating Whores and Whoredoms, (which thing is notoriously known to be done in many Cities of the Popedom) by which slights she is grown so exceeding rich and full of treasure, that she can afford a Golden Cup to present her intoxicating Wine in, to be cloth'd (as we said before) with Scarlet, deck'd with Gold, Pearl and precious Stones; yea, she maketh the Merchants of the Earth rich who Trade with her, she doth indeed as fully answer to the Type in this, as *Lam.* 1. 10. stretching forth her hand upon all the pleasant things of those Countries and Kingdoms where she hath sate as a Queen.

VIII. *Literal Babylon* made the worst of men among the Nations and Provinces, chief Officers and Rulers, those that were rais'd to Preferment were Enemies to Gods people, and to his ways of worship—*Her Adversaries prosper* (that is, the Adversaries of *Sion*) *and are the chief*, &c.

This Character hath *Rome Papal* upon her, for she hath all along made base and vile men

Rulers

Rulers and Chief among the people, not suffering any men to bear Office in Kingdoms, Cities or Corporations, but such vile time-serving Persons that would Sacrifice all Justice, Right and Honesty to her cursed Will and unsatisfied Lust, no, nor indeed have so much as a Vote, to chuse Persons to bear Rule in Government, nor comfortably to buy nor sell, unless they would relinquish all Goodness and Religion, and receive the Mark of the Beast in their Foreheads or right Hands, *viz.* publickly to profess, or privately subscribe to the Injunctions and Commands of the Beast, tho against their Consciences, and inconsistent with their Religion. Who can be Cardinals unless they do own the Pope? Who can be Kings without being in danger of being deposed or poysoned that subscribe not to the Pope of *Rome?* Who can sit safe as Governours over Cities, *&c.* where she sits as Queen Regent, without truckling under that Yoak of Subjection which she puts on the Necks of all her Vassals; nay, Pope *Martin* the Fifth in his Bull added to the *Council* of *Constance* (as *Pareus* tells us) *Prohibits all* Roman Catholicks *to suffer any Hereticks to have any dwellings in their Countries, or to make any Bargains, or use any Trades, or to perform to them any Civil Offices, which makes good the word,* Rev. 13. 16, 17.

IX. *Chaldee*

IX. *Chaldea* or *Literal Babylon* made the ways of *Sion* to mourn, hindred men to come to her Solemn Assemblies, made her Ministers to sigh, defiled the godly Women, and ravished the Virgins in the Streets of *Jerusalem*, and burned down the Houses and Dwelling-places of Gods people, starving and famishing of them, and miserably destroyed them by several cruel deaths, hanging their Princes by the Hands, and caused the Faces of their Elders not to be honoured, *&c.*

Rome Papal, or the *Romish Church*, in all these things hath exceedingly out-done Literal *Babylon*, that so she might make it appear she is her direct Antitype, and that they were but her Fore-runners in these respects, for this *Mystical Babylon* hath with a witness made the ways of *Sion* to mourn for these twelve hundred years, hindring all she could in every Kingdom from coming to their Solemn Assemblies, driving them into corners, frightning and dispersing their Auditors by Fines, Imprisonments, Banishments, and other cruel Usages; pulling down their Churches and publick Meeting-places, causing her faithful Ministers to sigh, and Pastors to mourn, because they might not Preach to their poor afflicted Flocks, and the people grieve, because they could not hear the pleasant voice of their Pastors by reason of violence, *&c.* She hath also

so been guilty of that most horrid cruelty of forcing both Ministers and people from their dwellings, labouring to starve or famish both their Bodies and Souls too, and not contented to burn their Bodies to ashes, but has oftimes burn'd their Houses, Towns and Cities, as *Germany* hath wofully experienced, and *England* also, witness the burning of the *famous City of London, Southwark*, and its adjacent places; who knows how many Fires she hath kindled in the space of twenty eight years last past in this Island? And then for ravishing godly women and chast Virgins in a beastly manner, she hath imitated old *Babylon*, nay, far exceeded her, that she might shew to all she was her Antitype in these villanies. They have ravished Women before their Husbands Faces, Maidens before their Parents Faces, as you have heard, openly in the Streets in the sight of the Sun, and then imbruing their barbarous Hands in their Blood, as divers Histories do declare.

X. There is one thing more in *Chaldea Babylon* in respect of her ruin, which I think not amiss here to add, *viz.* We find God by the Prophet speaks of her sudden destruction, *Jer.* 51. 8. *Babylon is suddenly fallen*, and that also she shall be destroyed by an Army out of the North Countreys, *For lo I will raise and cause to come up against* Babylon *an Assembly*

bly of great Nations from the North Countrey, and they shall set themselves in array against her, from thence she shall be taken, &c. *Jer.* 50. 9. From hence we may conclude as some, to judge that those people who shall be the Instruments in the Hand of God to destroy Mystery *Babylon* shall be the people in these Northern Countreys, as *Brandenburgh*, *Sweedland*, *Denmark*, the United Provinces; together with *England*, *Scotland* and *Ireland*; and it may be hoped the people of these Nations and Kingdoms, (some of which were always accounted as Horns of the Beasts) do already begin to hate her, and are preparing War against her, and that from hence her ruin shall suddenly come; and it may be a just and righteous thing with God thus to order the matter, since she hath such an Implacable hatred of these Northern parts, because of that which she calls the Northern Heresie, and hath of late without all doubt, designed and secretly resolved utterly to destroy these Protestant Countries, and to make these Kingdoms and States desolate, but God hath, and will put it into their Hearts to agree and fulfil his will, *i. e. Hate the Whore, and make her desolate, eat her Flesh, and burn her with Fire*, Rev. 17. 16. and so avenge the righteous Blood she has publickly and secretly poured out like water; nay, I am very confident

fident a very short time will make this thing to appear, and it shall as fully be made good in the Antitype as it was in Type, concerning the *Medes, &c.* Nor shall they do it alone I mean the common people of these Countreys with their heads and renowned Heroes, but Gods choice and beloved ones in these Nations shall joyn in with them, and so fulfil also what is said in *Jer.* 51. 20, 21. *Rev.* 18. *Thou art my Battle Ax, with thee will I break in pieces the Nations, and with thee will I destroy Kingdoms,* &c. *Come out of her my people, reward her as she hath rewarded you, double upon her* &c.

XI. *Chaldea or Literal Babylon,* carried away into captivity *Judea,* and the inhabitants of *Jerusalem,* or the Church and People of God, and there held them for the space of seventy years, a prefixt time by the Almighty, and when that set time was come to an end, the Lord brought them back, and caused *Cyrus* to make Proclamation for the rebuilding the Temple and Holy City *Ezra* 1. 1. 2. So likewise hath Papal *Rome* captivated the true *Israel* and holy people of God, and held them also under sore oppression and persecution, for the space of 1260 years, a set time also prefixt by the Lord, and when that time is expired, (to which Period 'tis hoped we are arrived) the *Israel* of God

shall be delivered, and our captivity shall be returned, but as they gradually returned out of the Literal captivity, so shall the Lords people out of their Spiritual captivity; and as it was said of them, *When God brought back again the captivity of Sion, they were as those who dreamed, Psal.* 126. 1. So likewise are we at this very time, under this most amazing providence of God, who hath begun to deliver us from the cursed yoak of *Mystery Babylon*; and now also you shall see, I doubt not, Liberty proclaimed (as it were) for the rebuilding of the holy Temple the second time, the work having been obstructed by those *Sanballats* and *Tobiahs* of our times, and the work shall go on in the hands of our returned *Zerubbabel*, *and that not so much by might nor by power, but by the Spirit of the Lord, Zech.* 4. 6, 7. *and the great Mountain on the other side of the Flood shall become a plain.*

XII. *Literal Babylon* or the *Chaldean* Monarchy, was brought down not only suddenly, but with great vengeance which they could not avoid by all their craft, subtilty, nor strength, and also in such an hour as they little thought of, *when* Belshazzar *was feasting with his Concubines, and drinking Wine in Bowls and Vessels, taken out of the Temple which was at* Jerusalem, *Dan.* 3. 1, 2, 3. *praising the Gods of Gold and Silver, of Brass, Iron,*

Iron, Wood and of Stone, doubtless th
thought themselves very safe, and little drea
ed of their sudden overthrow, till the ha
writing came out of the Wall, —*The sa
night was* Belshazzar *the King and the* Ch
deans *slain, and* Darius *the* Median *took t
Kingdom, &c. Dan.* 5. 31.

So in like manner shall *Rome* or Myst
Babylon, not only suddenly in one hour co
down, but with great vengeance, which
shall not be able to avoid, nor put off with
her craft, subtilty nor strength, but as a m
stone is cast into the Sea, *so with violence sh
the great City* Babylon *be thrown down, a
shall be found no more at all, Rev.* 18.
and that too when she thinks her self safe
secure, and seems to fear no danger, but
in her Heart, *I sit a Queen, shall see no sorr
nor know loss of Children, nor Widdow-hood
more.* And somewhat like this sudden fal
can't but think we have seen of late, (in
pect of *Babylons* fall) in *England,* the ch
part of that great City, and as suddenly
may hope it will come upon her in ot
places in due time.

CHAP.

CHAP. IV.

Shewing that by the little Horn, Dan. 7. *and vile person,* Dan. 11, *is meant the Papal power of* Rome, *or the Pope, who is the supream Bishop thereof, all the marks and chief characters of the little Horn, meeting directly also in him as the head of the present Church of* Rome.

SOme will have this little Horn to be *Antiochus Epiphanes*, others *Julius Cæsar*, others the *Turks*. I suppose *Antiochus Epiphanes* might be a type of this little Horn, for it could not be *Antiochus*, because he rose up under the *Grecian* Monarchy, whereas this is said directly to rise up under the fourth Monarchy, or when the *Roman* Empire stood upon his last Legs.

For concerning this little Horn I read the Text. Dan. 7. 7, 8. *After this I saw in the night Visions, and behold a fourth Beast, dreadful and terrible, &c.* v. 8. *I considered the Horns, and behold there came up among them another little Horn, before whom there*

was

was three of the first Horns, plucks up by the Roots, and behold in this Horn were Eyes, like the Eyes of Man, and a Mouth speaking great things. And so the Popes of *Rome* were kept under by the Emperors, who kept a strict Eye over them, curb'd their insolencies, and exorbitances, and at the first appearance nipping their aspiring projects in the very bud; Sometimes deposing and banishing some proud Prelates, when they shewed at what they levelled their designs. But after the power of *Rome*, which before was in tire in one Emperor, fell into ten parts and divisions, which happened in or about the year of our Lord, 456. as *Du Moulin*, and the learned *Mede* shew at large, out of the *Roman* Histories, upon the division and Weakening of the Empire, the Bishop of *Rome* took his Advantage to make his advance, and rose up to regal power, enacting Laws, raising Taxes, and levying Soldiers; By which means he struck in with partys, and encroached upon *Italy*, and the parts adjacent.

2. This power arising upon the weakening and division of the old State of the fourth Monarchy or Kingdom, is called a *little Horn*, because truely so at its first beginning Dan. 7. 8. *And behold, there came up among them another little Horn* &c. This Papal power, or Bishop of *Rome*, before this division

sion, was but low and small, being confined to his Episcopal power over the Church, till by his Arts he had got up gradually to the Regal Seat, and power of the Temporal Sword, which he managed with so much Craft and Policy, that afterwards he enlarged his Dominions; but is very rightfully in his Infancy stiled a little Prince, Power, or Horn, arising up amongst, or after the rest, which began presently after the death of *Julian* about the year 365, in which time was a most fearful Earthquake, the like never known before, betokening the decay of the fourth Kingdom, in its Civil State or Power by a division or falling of Nations, who set themselves against the power of *Rome*, and harassed, wasted and destroyed the Provinces thereof for near forty five years together. See *Mede lib.* 3. *pag.* 659.

3. This little Horn, after his rise to Temporal Power, plucks up three of the ten Horns by the Roots, *Dan.* 7. 8. Before whom there were three of the first Horns plucked up by the Roots. The *Papal Rome* having gained the Temporal Sword, tho' but a little Horn at his beginning, did practise and prosper so, that betwixt the year 365 and the year 456, or, soon after, when *Rome* was sack'd by *Genserick*, he gained such enlargments, that he came to possess about three

parts

parts of ten, of the former or old *Roman* dominions, according to the rule or measure of the Compass, as we find in Mr. *Mede*, *Lib.* 3. *p.* 658. and famous *Du Moulin ubi supra*, upon which three characters of the little Horn, we frame this short argument. If the Pope of *Rome* did rise to Temporal Power, upon the weakening of *Cæsarean* Dominion (which before did hinder him in his aspiring usurpation) was but little in his first rise and appearance, did enlarge and grow to a possession of power, about a third part of the old *Roman* Dominion; Then the Pope of *Rome* is the little Horn, the wicked power, and vile person set forth by the Prophet *Daniel*. But the antecedent is true. —*Ergo*, so is the consequent.

4. This little Horn hath Eyes like the Eyes of a Man, *&c.* —The Pope of *Rome* hath Eyes like the Eyes of a Man, *i. e.* the resemblance of a humane look, but a Heart like the Dragon, out of which foul mouth he utters presumptuous things. His predecessors had Eyes like a Leopard, a Bear, a Lion, a Dragon; But his high Eyes like a Man, in which there are three things to be noted. (1.) He looks higher. (2.) Sees further and (3.) Is more enticing than those that went before him. (1.) He looks higher, that is, makes pretence of Piety, and desire for Heaven. (2.) Sees further, that he

cele, Flattery and Policy, will do more than strength. (3.) Is more inticing to Kings and People, than the Eyes of a Leopard, Lion, or Dragon, or the former powers in their Heathenish State.

5. This little Horn hath a Mouth speaking great or presumptuous things, above the rate of ordinary men. *Dan.* 7. 8. The Pope of *Rome* hath a Mouth speaking great or presumptuous things above the ordinary rate of men. This is evident in many respects, of which we shall give you but a few instances out of many. (1.) That he is (he says) the highest Depury of God, above all the Kings of the Earth. (2.) That he is infallible and cannot err, which is an incommunicable attribute of the most high. (3.) That he is universal Head and Bishop of the Catholick Church. (4.) He assumes the attributes of his Holiness and holy Father; such an oracle, that has right or power to give Laws to the World, to which all ought to subscribe and yield obedience, and none ought to dispute; greater and more loftily can no man speak, unless he will say, I am no supreme Being, and there is no God in Heaven or Earth above my self; which would be so highly ridiculous that every Idiot could be able to detect it.

6. The little Horn had his looks more

stout than his fellows, *Dan.* 7. 20. *whose looks were more stout, &c.* The Pope of *Rome* has looks more stout than the Horns that have been contemporary with him; which appears in three things. (1.) In his terrible Bulls that he makes to roar and stare most dreadfully. (2.) In his power and acts of deposing Princes. (3.) In asserting himself to be Gods Vicegerent, against whom no person upon any cause or pretence whatsoever, ought to lift up hand or tongue upon the penalty of a total ruine in this World, and an eternal ruin in the World to come.

7. The little Horn makes War with the Saints; *Dan.* 7. 21. *I beheld, and the same Horn made War with the Saints, and prevailed against them, and for a long time, even to the wearing out of the poor Saints of the most high.* v. 25. The Pope of *Rome* hath made War with the Saints, and prevailed against them, and that to their ruine, as to Liberty, Estate, and even Life it self: as the true Witnesses of Christ have most sadly experienced in many Countrys, in divers by past ages, even in such a series of time, that may be properly called a wearing out of the Saints of the most High: for his cruelty ended not in a month or a year, but hath lasted for many hundred years: so that for length of time, number of Countrys and multitudes of Persons, the

ano Power that ever reigned, hath out-done or equalized this vile and bloudy Monster; upon which we frame this Argument.

If the Pope of *Rome* may be more fitly said to have Eyes like the Eyes of a Man, a Mouth speaking presumptuous things, and looks more stout than his fellows; to have made War with the Saints, to have prevailed against them, and worn them out, more than any other power that ever yet reigned; Then he is the little Horn, or vile person, under consideration:

But the former is true. ——*Ergo*, so is the latter.

8. The little Horn is diverse from the rest of the Horns, *Dan.* 7. 24. *And he shall be diverse from the first, and shall subdue three Kings.* The Pope of *Rome* is diverse from the rest of the Potentates, in these four respects, (1.) The manner of his rise, (2.) His pretentions to power. (3.) In his progress to his height of dignity. (4.) In his management of the power he has usurped. (1.) He was small or little in his rise, but an ordinary Bishop, before he came to be a Temporal Prince. (2.) He pretends not to hold his Kingdom by Inheritance, or gift of the people, as other Kings do, but by a special and divine Patent. (3.) In his progress to the height of his dignity, by leaving his fixed station,

as pastor of a Church, and by Deceit, Treason, and Violation of all Laws, mounts the Throne of imperial grandure. (4.) He rules by a supreme ecclesiastical power, as well as temporal; pretends to the Keys of Heaven, as well as the Sword of Justice on Earth, shewing himself to be the Beast that hath two Horns like a Lamb, spoken of *Rev.* 13. 11.

9. This little Horn hath so many marks upon him, that they are too numerous to handle distinctly after our usual methods; and therfore we shall put the remaining part into a General rank and conclude this subject. The Pope of *Rome* hath so many marks or characters upon him, that are too numerous to be handled distinctly in a little room; and therefore we shall but touch upon them so far as they shew the Text made good, and form an Idea of truth in the minds of men.

(1.) He must change times and laws, (2.) Continue a long a space of time. (3.) He is a vile person. (4.) *Dan.* 11. 21. Had not the honour he hath fairly given him, either by God or man, but gained it by flattery. (5.) Removed the proceeding by the Arms of a flood. (6.) He became *ver.* 22. strong by a small people. (7.) He shall have power over the

fattest places of the Provinces, and there scatter his Riches. (8.) Such as do wickedly against Religion, he shall accept. (9) Under him the Saints fall by captivity and spoil, by sword and flame many days. (10.) Shall do according to his own Will, not accounting himself tied to any Laws. (11.) He shall exalt himself above every God, and speak marvellous things against the God of Gods. (12.) *Shall not regard the God of his ancestors*, (13.) Nor the desire of Wedlock. (14.) *Nor any God in* a pious way. (15.) *Shall give honour to them that have armed forces.* (16.) Shall own a strange God with splendid Ceremonies, *Dan.* 11. 38.

Ver. 23.

Dan. 11. 35.

1. The Pope of *Rome* hath changed times and laws in two respects. 1. He hath set up and pluckt down Kings, which is called a *Changing of times and seasons*, *Dan.* 2. 21.

2. He has made strange alterations of the Laws, Orders, and Institutions used in the Church, in respect of Officers, administrations of Sacraments, and celebration of days. 2. Hath continued above twelve hundred years. 3. He is as vile a person as any in the World, tolerates all kind of wickedness, by his Dispensations, Pardons, *&c.* 4. Had his exaltation neither by Inheritance, lawful conquest, nor

rightful gift from rightful donators. 5. He had the help of *Phocas*, to kill the Emperor *Mauritius*; and by the help of *Gothes* and *Vandals* enlarged his power. 6. Became strong by a small People, having only a declining Church, and apostate Christians to assist him. 7. He hath power over *Italy*, which is reputed to be the Garden of *Europe*, *&c.* 8. He accepted, entertained, and encouraged the people of any nation, that would turn wicked, and sacrifice all Piety and Religion, to serve his Interest. 9. Under him the Saints have fallen, by flames, captivity, and spoil, many days. 10. He hath done according to his own will, and doth not look upon any Laws to be obligatory to him, either from God or men. 11. He (the Pope) hath exalted himself above every God, (that is, such that are so accounted amongst men, or Gods on Earth) by excommunicating, deposing, treading upon their Necks, and kicking off their Crowns; by his Blasphemous Edicts and Injunctions he exalts himself above God himself, and his written Laws, *&c.* 12. He doth not regard the God of his Ancestors, either the Idols of the Emperors, or the God of the good Bishops that went before him. 13. He hath been remote from the desire of Women in a lawful way, nay, and frights his Clergy from it too, who are made incapa-

ble

ble of Spiritual promotion, and censured as heinous transgressors, if married. 14. He hath not regarded in a pious way any God; for tho' he doth name the true God often, and in words profess him, yet in works he doth defie him, and profane his holy name. 15. He gives honour to them who have armed Forces, and lends them assistance to carry on his black diabolical designs. 16. He hath owned a strange God; a mark compleatly made up in the Mass, which is adored with splendid Ceremonies. 17. The people of the Saints, 'tis said, shall take away his power to consume and destroy it, to the end; *i. e.* the Lords people in their representatives, shall take away the Papal power, *&c.* and is it not done in part already here in *England*? upon all we may frame this Argument.

If all these characters meet no where so clear and evident as upon the Pope of *Rome*; then the Pope of *Rome* is the little Horn, and vile person, set forth in the Book of *Daniel*.

But all the aforesaid characters meet no where so clear and evident, as upon the Pope of *Rome*, *&c.* Therefore the Pope is that little Horn.

CHAP. V.

Shewing that the Prophecies of our Saviour in Mat. 13. 15. *Also that of* Paul, Acts 20. 29. *and* 1 Tim. 4. *and* 2 Thes. 2. 3. *Concerning false Prophets and grievous Wolves, as also of the Man of Sin, may and ought to be applied to the Pope and Church of* Rome.

FIrst, The Lord Jesus foretold that Enemies should come in his name and deceive many, and that they should appear in Sheeps clothing, and under that Vizard hide their devouring Teeth; see his words, *Mat.* 13. 15. *Beware of false Prophets which come to you in Sheeps clothing, but inwardly are ravening Wolves*; that is, have a design to destroy.

Now 'tis most evident that the Popes of *Rome*, and their long Succession have thus (especially at first appeared) *i. e.* in Sheeps clothing, covering their hellish designs under the name of Christ, *Vicar* of Christ, an *Apostolical Bishop*, &c. the *true Church*, *holy Church*,

Church, and Christian Religion, but with an intent hereby to deceive, for all their pretences of Jesus Christ's being the truth, Christ hath been but as a Vizard to hide their wolvish nature and devouring teeth, for whilst they under the notion of Christianity hide themselves, they have carried on most pernicious and destructive designs, and that in these three respects following; *viz.* (1.) If there have appeared any Kings or Queens in the Christian World, that have been piously inclined, they have forthwith endeavoured to pervert them by their Diabolical Doctrine, or destroying them with their holy Poyson. (2.) If any Ministers, or Men of Parts and Piety have risen up to set forth Gods holy truth, and so bless the dark World with Gospel Light and Saving Doctrine, they have either choaked them with Gifts and Preferments, or affrighted them by dreadful fears, or by a ravenous thirsting after their Blood, and have most wickedly and treacherously destroyed their lives by cruel torments. (3.) If collective Bodies of pious Congregations of Saints or good Men, have sprung forth in the World, they have followed them like Blood-hounds, and devouring *Wolves*, with Fire and Sword, fearful Massacres, Devastations, Murthers and Slaughters, till they have spoiled them, torn in pieces, and devoured them:

Compleatly fulfilling the Prediction of Christ and that of the Apostle, *Acts* 20.29,30. *For I know this, that after my departure, shall grievous Wolves enter in amongst you, not sparing the flock: Also of your own selves shall men arise, speaking perverse things, to draw the Disciples after them*; who can this Prophecy so exactly agree to as the bloody Popes, who at first arose out of the Church, and acted the part of Wolves to purpose, as hath been hinted.

II. 'Tis also evident that all the marks of the Man of Sin spoken of by St. *Paul*, 2 Thes. 2. 3. do agree exactly to the Pope and the Romish Church.

1. As first he was to rise after there came a falling away from the Primitive Faith; for his words, —*That day shall not come except there come a falling away first, and that Man of Sin be revealed*, &c.

This cannot mean a particular falling away, (as our worthy Writers have shewed) but a general Apostacy of the Church, from the Holy and Apostolical Doctrine and Discipline of the Gospel, or such a falling away that should be obvious and visible to all; that should not fall out in a corner, or among a few private Christians, because 'tis laid down as a general Rule, whereby the Saints in general might know and judge of the Revo-

tion of Antichrist, or Man of Sin. And now 'tis well known that there happened this falling away or general Apostacy three or four hundred years after Christ, out of which (and soon after which falling away) he Pope shewed himself to be this Man of Sin, nor did he arise till that Apostacy happened in the World.

2. Another mark he hath is this, —*i. e. He shall exalt himself above all that is called God*, &c. viz. Magistrates and Rulers, as Kings and Emperors, for these are called Gods; *I said, Ye are Gods*, &c. *There are Gods many*, &c.

This mark meets directly in the Pope or Popes of *Rome*, he exalts himself above all and every one of these who are called Gods. 1. He has assumed a Name above them. 2. greater power than they, in that he pretends to give them their Crowns, and not only so, but has power to excommunicate them, nay and depose and devest them of their Regal power as he pleases, and also in his disposing of Kingdoms, yea, making Emperors wait at his Gate, hold his Stirrup, prostrate themselves to kiss his Toe, and then to tread upon their Necks as *Alexander* the Third did to *Frederick Barbaross*—And this is allowed and justified by the Doctors of the Romish Church. And *Bellarm. de Rom. Pont. lib.* 5. c. 8. gives it

was a reason why the Pope would not come to the Council of *Nice*, lest if the Emperor should come thither, he should attempt to sit above him, so that by these two words in the Text, the Apostle describes him, both in his Enmity and Pride, Opposition and Exaltation. For observe first, he assumeth to himself an higher power than those that are called Gods; theirs is Humane, his is Divine; theirs on the Bodies or Estates of Men, his over the Conscience; theirs to the living, his to Mens Souls after death.

3. *The Man of Sin*, 'tis said by the Apostle, *shall also exalt himself above all that's call'd God, or that is worshipped as God, sitting in the Temple of God, shewing himself to be God*, verse 4. Even so the Pope makes himself like God, and as God, as the King of *Babylon* of old said, *I will be like the most High*, Isa. 14. 14. And as Gods place of residence of old was said to be in the *Temple* of *Jerusalem*, so he as God sitteth in the Temple of God, not in the Material Temple, but in the Spiritual Temple, *i. e.* the Church of God which is so called; the Apostle speaks of him as a Bishop who had a Seat, and the Popish Writers give the Pope that, and such like Titles.

Dominus Deus noster Papa, idem est Dominium Dei & Papæ, tu es alter deus in terra.

Council

Council Later. *Sess.* 4. Thou art another God on Earth. And as God he maketh Laws to bind the Conscience, and dispenses with Laws both Natural and Moral, and pardons sins as he pleases, past, present, and to come, can deliver Souls out of Purgatory, and translate them to Heaven; so that this Man of Sin is not to be looked for amongst the Turks, Pagans or Infidels, he sitteth in the Temple, the Church of God; not that it can be the true Church, where he sitteth and acteth, but rather the Synagogue of Satan: But that which he calleth so, and which bears that name, and also was really so before the falling away, when he first got up. He also exalteth himself above God, when he makes the Scriptures to derive their Authority more from the Popes Canonizing than God himself, and without it no Man is bound to believe them, *Vit.* 2. 23. Again, if the Pope should err by commanding Vice, and forbidding Vertue, the Church is bound to believe Vice is good and Vertue to be evil, *Bellarm. lib.* 4. *de amm. pont. c.* 5. Besides he can forgive sins tho' the evil habits be not changed, what is all this then to make himself God, and to exalt himself above God? *&c.*

4. The Man of Sin 'tis said could not get up until that which then, *i. e.* in the Apostles days did let, was taken away. *For the Mystery*

ſtery of iniquity doth already work, only he who now letteth, will let until he be taken out of the way. verſe 7. which was the Heathen Emperors Government, or ſixth Head of the Beaſt.

This alſo ſhews the Pope to be *the Man of Sin*, for he roſe to his glory and wicked grandeur not till the ſixth Head or Pagan power was gone or taken out of the way, for then the Myſtery of iniquity did work gradually and corruptions crept into the Church early yet did he not appear till after the Chriſtian Emperors had made way for him; hence he is ſaid to be an eighth, and of the ſeventh.

III. There is another Propheſie concerning this curſed Antichriſtian ſtate, it is 1 Tim. 4. 1, 2, 3. *Now the Spirit ſpeaketh expreſly that in the latter times ſome ſhall depart from the Faith, giving heed to ſeducing Spirits and Doctrine of Devils.*

No doubt but *Rome* is concerned in this place, for either by Doctrine of Devils are meant ſuch Doctrines that are brought in by the power and influence of the Devil or Deviliſh Doctrines, or elſe the Doctrine of *Damons*, the Apoſtle hereby ſignifying that in the latter times, that is, after the general Apoſtacy, the Man of Sin, or Papal *Rome* ſhould bring in the Doctrine of the Pagans concerning *Damons*, which were lookt upon by them to be an inferior ſort of Gods, a kind of mid-

middle Beings between their higheſt Gods and Men, whoſe Office was to be Advocates or Mediators between Men and the higheſt Gods, becauſe they judged it was not lawful for Men to come to the higheſt Gods immediately, and theſe they worſhipped by Images.

Even ſo the Papiſts or Myſtery *Babylon* hath *dives* and *divas*, Saints of all ſorts whom ſhe hath Canonized, to be called upon in her publick Prayers, Altars and Feaſt days dedicated and kept unto their memory, and many other Honours, acknowledging them to be Mediators between God and Men, and unto theſe *Demons* or petty Gods ſhe makes her Prayers, and hath their Images, and to whom they do divine Homage like as did the Pagans of old.

CHAP. VI.

Shewing the Judgments of divers Eminent Men concerning the Death, Reſurrection and Aſcention of the Witneſſes, and final downfal of Myſtery Babylon; *and that in all probability it will be in this preſent Age: Together with an account of divers ſtrange Propheſies relating thereto, ſome very Ancient,* &c.

HAving clearly demonſtrated that the Church of *Rome* is that great Whore Myſtery *Babylon*, it

It may not be amiss before we conclude this
Treatise, to give you some account concerning
full and final overthrow, which hath been
long time the expectation of Gods people, and
titudes of Prayers have and still do go up to
ven, for the accomplishment thereof; and read
there is for it, considering what a Plague she
been to the World and Church of God for so
hundred of years, and certainly God will at
hear that mighty cry of Prayer, and of innoc
Blood that continually is in his Ears, and since
Death, Resurrection and Ascention of the W
nesses (if rightly understood) gives such clear
as touching the fall of *Babylon*, we shall give
some brief hints concerning this important
weighty point. The Beast is to continue for
space of forty two Months, and the Witnesses
to Prophesie in Sackcloth for the space of 1260
which most Writers conclude to be one and
same term of time, and that by days is meant
all generally conclude; and the long continuan
of the Beast and *Papal power* clearly shew, that to
the mind of Gods Spirit in those Mystical numbers
Yet a late Worthy and Learned Writer hath said
great deal to prove the forty two Months are to
reckoned by the Moon, and not by the Sun; and
so, then as he shews the time of the Witnesses wea
ing Sackcloth is thirty eight years longer than
forty two months, but yet are to terminate tog
ther, he concluding the Witnesses put on the
Sackcloth so many years before the beginning
Epoch of the forty two Months. See his Book
tuled, *The command of God to his people to come out*
Babylon. Moreover he saith, the time, Epoch
beginning of the forty two Months must be fixed
at the cessation of the seventh sort of Governmen
or Christian Emperors Reign, which, saith he, wa

in the year 475. and the whole time of the Beasts Reign and Tyranny being but forty two Months, which by the Moon he accounts to be just 1222 years, the *period* of which will be, saith he, in 1697. And this we will say, he hath doubtless fixed the Epoch or beginning of the Beasts Kingdom more fairly than many Writers before him have done, because all along where the Reign of one Head or Government ended the other begun, as 'tis said, (you know) the King never dies. Take his own words, p. 25. "Thus far the matter is determined according to the Prophesie; *i. e.* Whenever "the 7th King, asserted to be the Christian Emperors "Government expir'd, *viz.* by a civil death, or the cessation of the Imperial Name and Power, immediately the eighth King according to the Prophesie "must succeed, and bear up the *Roman* City in grandeur, and whoever hath born up that City in Supremacy, since that time, must be according to "Prophesie that eighth King, *i.e.* the Beast. Now I appeal to all the World what year that was when "the Western Imperial Name fell, and it is known "in all History to be the year of our Lord 475. —— "For in the wonderful disposes of God, no "one hath claim'd a Title of Empire from that City since that year, but the Pope." I do commend the ingenious Reader to the Book it self.

Now if this be true or can be granted we are very near the final ruin of the Papistry, nay, and from divers other authors, most or all that I have met with, agree it will be in this very age; *Peter du Moulin* a wise and renowned French Authour, *in his book intituled the accomplishment of the Prophecy*, saith, from the year 1689. Popery shall fall and go down, we all conclude that the tenth part of this great City falls first, and I doubt not but the providence of God hath brought us forth in the time of the accomplishment

pliſhment of that part of the Prophecy, for that [illegible] *Britain* is that part of the great City, I ſee no [illegible] to doubt, and that alſo the witneſſes are riſen, [illegible] ariſing, and will ſoon be upon their feet, is [illegible] thoughts of ſeveral worthy men, but I being [illegible] ted to the number of Sheets cannot inlarge as [illegible] would do, therefore we ſhall

1. *Briefly give you our underſtanding, who the [illegible] witneſſes are, in which we agree and accord with ſeve[illegible] learned men.*

2. *What is meant by the ſlaying of the witneſſes.*

3. *Alſo ſome probable conjectures concerning the [illegible] when ſlain, as alſo of their Reſurrection, ſtanding [illegible] their feet and aſcention.*

1. 'Tis not unknown to the Judicious Rea[illegible] what different ſentiments there have been [illegible] who or what the two witneſſes are, ſome think [illegible] they are the Old and New Teſtament, others [illegible] giſtracy and Miniſtry, others two ſorts of Go[illegible] Churches, ſome have thought them to be *Moſes* [illegible] *Elias*, who tho, along time ſince are glorifie[illegible] Heaven, yet ſhall come again and be killed on E[illegible] (which is the moſt improbable of any of the other[illegible] yet the Papiſt writers and ſome others of late [illegible] have aſſerted this.

But we Judge by them are meant Gods faith[illegible] people, called two witneſſes, becauſe of the ſm[illegible] neſs of their number, who have born witnes[illegible] the truths of Chriſt, all the time of Antich[illegible] reign, or elſe called two as comprehending [illegible] Miniſters, (who are more directly intended) [illegible] people; alſo they may be called two, (as ſ[illegible] think) in reſpect of their twofold Teſtimony [illegible] true Goſpel Miniſtry and Magiſtracy; and this [illegible] conclude becauſe called alſo two Candleſticks, [illegible] alluding to thoſe two Sons of Oyl, *i. e. Jo[illegible]* and *Zerubbabel*; 'tis evident God calls his peo[illegible] eſpeci[illegible]

ecially his faithful Ministers his witnesses, *Ye are witnesses, saith the Lord, Isa.* 44. 8. and saith Christ, *shall be witnesses unto me, Act.* 1. 8. and *Act.* 5. 32. *re his witnesses, &c.* also called two, because two the number which God ordained, as sufficient to blish a Truth by; as much as to say God hath sufficient witnesses to bear a testimony to his rd and Gospel, in every age against Antichrist, abominable lies, usurpation and cursed Idola-

1. As touching the slaying of them, it must either end a natural Death, or external slaying, or else civil death; now I see no ground to conclude the mer, because they were so killed all along whilst y Prophecied in sack-cloath, besides, friends nor mies would not suffer their Dead Bodies, to lie oured in the Street for the space of three years half, for the best of expositors conclude gene-y, that is the time meant by three days and a half, erefore it must be a civil Death or slaying.

This then I conclude to be intended, viz. near e end of the two and forty months, or 1260 years their Prophecy the Beast who rose out of the bot-mless Pit, shall make a new rally or attempt up-Gods faithful people, quite to extinguish or put end to their testimony, and so far prevail as they all be lookt upon as dead in Law, or be account-as dead and lost people, in the eye of the Ene-y, and in their own sight also, both in respect of e Ministry and Magistracy too. To this effect also *r. Tho. Goodwin* speaks, *p.* 154, 155. "This killing them onsidered as witnesses, not as men, that is, a tak-ng away of all power from them, of prophecy-ng as they were wont, a general silencing of Mi-isters, and deposing Magistrates and men of worth, that profess and uphold Religion, *&c.* putting them out from all places, *&c.* That the Po-

pi h

piſh party ſhould again arrive to ſuch p
in ſome one or more Kingdoms, that were
merly a Horn, or Horns of the Beaſt, or o
the Streets of the great City; nay, and prev
far, as to have great hopes to work the utter
of Gods faithful people and witneſſes, as to re
and conclude the day will, nay is their own,
that to ſuch a degree that ſhe, *viz.* Myſtery *Ba*
ſhall ſay in her Heart, *I ſit a Queen, and ſhall*
ſorrow, nor know loſs of Children any more. "Th
"*ing dead*, ſaith the Dr. here of the witneſſes,
"needs be taken metaphorically, and under
"of a civil death, and of a ſuppreſſion of them
"their cauſe, *And as they are witneſſes* to be put
"and extinguiſhed that they for a time rem
"men dead laid forth by the Walls for dead,
"men in whoſe Teſtimony, there is in appea
"no likelyhood of a revival, their Enemies h
"now got ſuch power over them; this cer
"made the great matter of their Enemies rejo
"that as the *Phariſees* thought they had Chri
"enough, when they got him condemned and
"cified, and had him in the grave: ſo theſe
"mies ſhall think they have the witneſſes
"ſure enough for ever; ſo great, deſperate,
"helpleſs in all view, will the ſuppreſſion of
"witneſſes be by their Enemies. And this is pr
"pally intended in their being ſaid to *lie*
"And oppoſitely, the revival of them, and
"cauſe, is ſet forth by a reſurrection from the
this great man hath given ſuch an account of
ſlaying and lying dead of the Witneſſes that ca
I think, be gainſayed, and ſpeaks (tho' ſo m
years ago) as if he had lived to ſee what our
have beheld actually accompliſhed in this Kin
in a few years laſt paſt; time is the only open
interpreter of theſe Myſteries; was there ever

hour upon the Lords people since the beginning
the Reformation, as hath been in these five or six
rs last past both here and in *France*; if he is right,
ainly we have seen the death of Gods witnesses;
d with this doth a worthy, pious and learned friend
ee in a late manuscript which is come to my
nd, and also in his said Papers he speaks of that
eet in which they are said to lye as dead, and al-
of the Resurrection of them as already, tho' but
ly come to pass, yet with that care and caution,
t 'tis left to the consideration of the wise and
nking Christian, for too great confidence in
tters of this nature is not necessary.

"But because some are ready to object, saith he,
that if the witnesses are already slain, and are rose
in these nations, they think there would then be
far greater appearance of divine Glory, in or-
der to the rescue and deliverance of Gods people
in other parts of the World, as well as here,
whereas we know that the generality of Christs
witnesses elsewhere do yet remain under great
Persecution, *&c.*

"In answer whereunto he saith it ought to be
duely confidered, that the death, and resurrection
of the witnesses spoken of *Rev.* 11. must have of
necessity a peculiar reference unto one of the
streets only of the great City, for so the Text ex-
pressly tells us, *their dead bodies shall lye in the Street*,
or in that Street of *the great City*,) v. 8. which
seems plainly to point unto some one principal
street or part of the *Roman* Jurisdiction which must
needs denote such a Street as where there shall
be the greatest number of the most eminent and
faithful witnesses of Christ, even are such who have
born the clearest testimony against the superstiti-
ons, and abominations of the Mystery of iniqui-
ty and that have born the clearest testimony,

concerning

concerning Christ and the Gospel, in the due ex-
cise, and administration of the Kingly, Pri-
and Prophetical offices of the Lord Jesus, fo
reference hereunto it is that Christ values na
and Kingdoms not in respect of their opulency
greatness, or vastness of dominions, but w
there are the greatest numbers of his chosen Je
this may serve to Answer *clavis Apoc.* in affir
Germany to be this Street; also our French A
concerning the Kingdom of *France*; some one St
we see by the plain words of the text is designe
the scene where this glorious Prophesie was to
accomplished; (for the work must begin
where; And what that Street should be, but
Kingdom of Great *Britain* we see no cause to do
which all acknowledge to have been once, th
the ten Horns of the Beast, and where also I th
we may modestly affirm, there are the greatest n
ber of Christs most enlightned & faithful Witne
I will not determine, but I suppose there are
of Ingenuity, but have read and considered
several convincing arguments, of Dr. *Goodwin*
Rev. 11. wherein he doth assert, and I think
clearly prove, that that prediction concerning
death of the Witnesses and their Resurrection
of necessity be limited to one of the Streets of
great City, and cannot fairly be expounded as ha
any immediate reference unto any of the rest, so
doth as clearly demonstrate that the English Ju
diction, must of necessity be that street, which
doth by comparing the arguments that are bro
by others to prove that *France*, *Germany*, or an
ther countrey under the Papal power should
there intended with those that may justly be all
ed to prove *England* is the spot where that
diction was to be accomplished.

And now, saith he, if the witnesses are upon th

[illegible], as I am strongly inclined to believe they are; and am more and more confirmed in my notion in that respect, and that so as they shall never more be [illegible] upon their backs, then I may confidently [illegible] that it will not be long ere *they shall hear a great voice from Heaven, saying unto them, Come up hither*; And accordingly *they shall ascend up into Heaven in a Cloud, their Enemies beholding them*, in which [illegible] of theirs, they must be conformable to the resurrection and ascention of Christ himself.

But whereas it is objected that if the witnesses are [illegible] indeed, so as to be on their feet, in pursuance of that sacred prediction, *Rev.* 11. there must needs have been some more than ordinary appearance, of the presence of God in the midst of his people, or at the least in a greater degree thereof than as yet we [illegible].

Ans. I say no, it doth not therefore follow that it must be so: nor indeed it cann't rationally be expected till the time comes of their ascention, for this is an established rule with me, that there must and will be a signal proportion or resemblance, betwixt the Death, Resurrection and Ascention of Christs witnesses, and that of Christ himself. Now as to what concerneth the resurrection of our Saviour himself in his own person, thus we are told, that he shewed himself alive after his passion by many infallible proofs, being seen of his Disciples forty days, and speaking to them of the things pertaining to the Kingdom of God; yet for ought as appears to us, he appeared unto them in all that time, but as he did before, there was no discovery of any signal Majesty, or visible glory, upon him, more than they had seen upon him before his Death and Suffering; neither indeed was the Spirit come down upon them. And the reason is expresly rendred, because that Jesus was not yet glorified, neither could the

the glorification of Christ be expected till his
cension; and consequently they could not look
the effusion of the Spirit till then ——
Wherefore, tho' it is true there is as yet no ap-
ance of any signal glory upon Gods people, no
ny considerable measure of the Holy Spirit
there was before, yet for as much as it is highly
tional to conceive that there must be, and will
as clear resemblance or proportion (as I said
fore) betwixt what passed at the Resurrection
Christ and his Ascention, *and that of the Wit*
from hence it plainly follows, that we have
just ground to expect that abundant effusion of
Spirit which God hath promised (and we have be
a waiting for) till we see the Witnesses upon th
Ascention-work. For as it is evident, that
will be a time of great confusion and desolat
upon the Enemies of God, so it is as evident,
we may no less groundedly expect, but that
be a time of great glory and refreshment unto Go
people by the abundant pouring out of the Sp
upon them, whereby Conversion work will fo
ly go on and prosper, and the Gospel run and
glorified; to which let me add, why may we
then expect such great light to break forth, or
Spirit in such a manner to be given as to convi
Gods Children who they are that are in the tr
order of the Gospel; so that all the Saints and Pr
testant Churches may be United into one Body
Communion, according to that holy Primitive
Apostolical pattern and purity. Then saith he,
may justly conclude, that as it was promised of
in the Type, it shall be much more in the Anti
ty. That the glory of the latter House should
ceed the glory of the former, which in the
was fulfilled by Christ's Personal presence there
according to that promise, *The desire of all Na*

...; and I will fill this House with glory, saith ...of Hosts, Hag. 2. 7. Now if the Personal ...nce of Christ in that day and state of his Humi...on filled that latter House or material Temple ...h glory, so that it exceeded the glory of the for...er, we may after the same rule as justly conclude, ...at tho' the Spiritual or Gospel Temple in the first ...dition of it in the Apostle's days was glorious ...rough the abundant effusion of the Holy Spirit; ...at the same Spiritual House in the second Edition ...ereof in the latter days, to be sure will not come ...ort, but rather exceed in glory, &c. To which ...t us add the glorious Deliverance promised from ...tward Oppression and Persecution, which never ...ite ceased in the Primitive days, together with ...at glorious Union, they shall have *that pure Lan...guage*, and *shall serve the Lord with one consent*; toge...er with the great increase of the Church, bring...g in both Jews and Gentiles into one Sheep-fold, ...t till the Ascention of the Witnesses comes to pass, ...ese things cannot groundedly be expected. He also ...ves some hints concerning the time of the slaying ...the Witnesses, as also of their Resurrection, ...hich things he doth not presume positively to de...rmine, but rather conjecturally expresseth him...f; the exact time he mentions I shall not relate, ...t you may conclude he fixes the slaying of them ...tween the year 1680 and 1688. For since the ...me that the pretended Protestant Plot was talk'd ..., and as they said discovered, and several wor... Christians Executed, as the ever Renowned ...*illiam Lord Russel*, Sheriff *Cornish*, the *Noble Earl* ...*ssex*, Col. *Sidney*, and that godly Woman and ...rtyr Mrs. *Gaunt*, &c. What a Flood of con...ot, reproach, and what not, hath been (as he ...erves) cast upon the whole of the true interest ...Christ in this Kingdom, with the barbarous

ſlaughter of thoſe worthy Chriſtians and Witn
in the Weſt, together with that Storm of Per
tion, which we have no ground to doubt was
ried on by the Popiſh Enemy, and *Emiſſaries* of
together with the turning out of places of t
many good Proteſtants, and the taking away
Charters of Cities and Corporations, ſilencing w
thy Miniſters, *&c.* nay, ſtriking at the root
whole conſtitution of the Engliſh Government
thing being deſigned but the utter ſubverſion
the Proteſtant Religion, things growing every
worſe and worſe, nothing appearing but the bl
neſs of darkneſs, and that which was worſt of
many of Gods witneſſes ſeemed to be ſtran
deſpirited, whileſt others truckl'd to the Ene
yoak, ſuffering Chapels to be erected for Pop
and Curſed Maſs Prieſts, and *Jeſuites*; and that
in many of the chief of our Cities, nay, in fa
London it ſelf, and that in the very Heart of it.
ſtate ſeeming deſperate and hopeleſs in the vie
all at home and abroad, many good men b
miſled, joining in with them unawares, in car
on the deſign of this *Whore*, in this her grea
laſt attempt, wherein ſhe doubted not but to
all the Hereticks under her Foot, and utterly to
tirpate the Proteſtant Religion, ſuch a death
face of things never ſure appeared, before tha
and power of darkneſs, and it was ſtrangely
ged, as many feared, by that lightening before
in 1678. upon the diſcovery of the Popiſh
when our hopes were raiſed by that great
our brave Engliſh Parliaments, againſt the P
and Popiſh Religion, moſt thinking at that
our morning light appeared to break forth, & th
terneſs of death was over, but lo what a ſudden
did we ſee? how was our light turned into dar
and our joy to ſorrow and lamentation, and

and triumph attended our Popish Enemies what
ings of *Te deum* at *Rome*, and in all Popish Coun-
ys, and sending gifts one to another, for joy
the these witnesses of Christ were overcome, and
d by the walls, and their testimony and spirits
ne in this Kingdom, which was always a terror to
Popish Church, together with that wonderful
cess they had about the same time over the Prote-
nts, & Turks in *Hungary*, that Kingdom being resto-
d to her too: these things made her doubtless to say
her Heart, I *sit a Queen, &c.* But as God foretold, *the*
ple of the Nations, (*viz.*) the neighbouring Na-
ns would not see nor indure to see the dead bodies
Gods witnesses, and people put into Graves,
for their eyes were upon us, before they appear-
) for our help, and the fear of them doubtless
prevent under God our Enemies, from attempt-
g that which we may conclude they longed to be

The worthy Gentleman I mentioned before,
lls us that he was so much the more strengthned in
opinion in respect of the death and resur-
tion of the witnesses from a threefold testimo-

The first is that of *Socrates*, who in his *Ecclesiasti-*
History, affirmed that such things did appear in
h a year (which he mentioned) that gave him
use to conclude there to begin the Epoch or be-
ning of the 1260 years of the witnesses prophesy-
in sackcloth, *viz.* in the year 426 which brings
wn the said time of the slaying of the witnesses,
to the same year he speaks of, which if he was
ht, the witnesses must now be risen and upon
ir feet.

The second was, Mr. *William Allein*: whose
ount brings the great things down to the very
e year.

Third, Mr. *Bright-man*, he says, also affirms t
about the self same year Antichrists Kingdom sha
expire.

And our Author looking for these great revol
tions just at that time, and now perceiving th
(to appearance) come to pass, as he says, it m
be easily supposed, could not but be filled with j
besides intimates, he still continues in a hopefu
of expectation, that the present work will go on
fol hope it is with us all, for that God who hath be
to work such a miraculous and blessed work w
perfect it, he that hath shewed us such things, w
yet shew us greater, and certainly the present wo
of God in this Nation, is the admiration of all
Nations round about, and strikes terror into t
Hearts of all the Lords Enemies; And in partic
makes the French King to have other thoughts, th
he had a few months ago, and we hope his time
at hand to drink of the cup of divine vengeance.

'Dr. *Goodwin* speaking, *p.*172. of the resurrec
'of the witnesses, saith, that whereas through a s
'ced consent and yielding, the Popes power h
'again been entertained by that tenth part of
'City for the killing the witnesses; they now
'cast off that power, with a mighty commotion
'insurrection, and so proceed to ruin the oppo
'party unto the witnesses, who were the inst
'ments of that former slaughter, of which p
'the remnant unslain do, as men affrighted,
'glory to God, and turn back again to embrace
'truth; and acknowledge God to be in these
'nesses and in their cause.

'So that although this may and shall end in
'ruin of *Rome*, (which is the highest effect of
'fifth Vial) (for this Resurrection and Asce
'of the witnesses, are truly the preparation unt
'yet this other passage of the Earth quake, &c.

here is said to be the same hour with their rising, is rather to be understood of the means, or thing making way unto that their Resurrection, so that this Insurrection, or rising of the people in the tenth part of the City, (which is meant by the Earth-quake) is the preparation unto their resurrection, which ends in the ruin of *Rome*, the scope of the holy Ghost here, being to shew, what did properly and peculiarly concern the rising of the witnesses, as the means to it; yet so as still this Earth-quake here, and fall of the tenth part of the City, are reducible unto that fifth Vial, as a degree unto it; and so that fifth Vial may also be ultimately intended in this passage, recorded of the witnesses rising, as the preparation unto it; thus in the interpretation of the Vials, I shewed that there may be many sprinklings of the same Vial, both long before it come to its ἀκμὴ & vigour, & also after; all which are, notwithstanding, to be reduced unto that Vial of the kind whereof they are, or unto which they are either preparations or appendixes.

1. 'By the tenth part of the City, I understand with Mr. *Brightman* before me, some one tenth part of Europe, which as it all once belonged to the Jurisdiction of the City of *Rome*, (and is in this book called ten Kingdoms) so now again, upon the *Gentiles*, or Idolatrous Papists, their recovering the outward court shall now at last, more or less come under the Jurisdiction of that City, but especially, or at least this tenth part of it here intended, where most faithful witnesses shall be found, and where most of them shall be triumphed over and slain, shall during these three years and a half, become a part of the City again; and so is called a tenth part of the City; City being put here (as it often is in this book) for the extent of

'the jurisdiction of the City of *Rome*, which
'these ten *European* Kingdoms by Charter allo
'unto it, *Chap.* 17. and unto which these Kingdo
'are a second time to agree, to give up their pow
'in one of which ten, or in the tenth part of t
'whole, the witnesses shall first begin to rise;
'therein shall this Earth-quake accompany their
'surrection; this tenth part of the City may per
'be all one with that Street of the City, mentio
'*v.* 8.

2. 'By the Earth-quake here which is said to
'a great one, is meant, as still in this book it is, a gr
'concussion or shaking of States, Politique,
'Ecclesiastical, for of either, or of both, it is
'thus under the sixth seal, the great alterat
'wrought in the *Roman* Empire, when it turn
'from Heathenism to Christianity, brought a
'by the power of *Constantine*, with the depo
'those Heathenish Emperors, Captains, and
'ing the face of the Empires Religion, is called
'Earth-quake, *Chap.* 6. so that the like mighty co
'motion, with an alteration of the face of thi
'(either civil or ecclesiastick) shall fall out in a t
'part of the City, and shall accompany or usher
'this rising of the witnesses.

3. 'Now by, and through this Earth-quakes
'ing thus out, in a tenth part of the City, this
'part of it is so shaken that it falls; that is, ce
'to be a part of the City, or to belong unto it
'risdiction any longer; or, which is all one, fal
'(as we say) from being of the number of thos
'give their power to the Beast, which if it pro
'be any of the Protestant States, that should
'gain (as was said) embrace the Beasts power,
'come under his Jurisdiction, or in order to
'bringing in again of the Popes power, should
'these witnesses, and so thereby become a par

that City, and be reckoned pertaining unto its Jurisdiction; yet now revolting from under the power of this City, and recoiling again through this Earth-quake, it may truly be said to fall; namely, *quà Urbis pars est*, as it is a part of the City which it before was, but now ceaseth to be, it now utterly renouncing either to belong to its Jurisdiction, or to be of its party any longer, and as Earthquakes are from inward motions in the bowels of the Earth, so this here may seem to rise from within that Kingdom it self, whether thro' the supream Magistrates beginning to hate the Whore, as the promise is, *Chap.* 17. or the peoples abominating the cruelty and contempt put upon the Witnesses and their cause; their Consciences having been enlightned in the truth, while themselves were troden under as the outward Court, by these *Gentiles*, and so they come to shake off that Yoke, and the Witnesses having a Spirit of life now come into them, these take heart, and join with them and their cause: whether (I say) through the working of either, or both of these, I cannot determine, but I think through both; for the ruin of the City (unto which this is at least the preparation) is to be effected, through Gods changing one of the ten Kings Hearts so to hate the Whore, as to eat her flesh, and burn her with fire. *Chap.* 17. And this voice speaking unto the witnesses out of Heaven, Mr. *Mede* conjectures to be that supream authority, with which the people also shall joyn: for an Earth-quake certainly notes out a commotion in the people and nations. Thus far the Doctor.

Now that which is said to be previous to the slaying of the Witnesses, is the War which the Beast would make against them when they were about finishing their Testimony in Sackcloath or to the end of the 1260. days or years, which plainly implys two things.

Firſt, That about that time (as the Doctor intimates) the Beaſt that roſe out of the *Bottomleſs Pit*, *viz.* the *Papal power*, would recover ſtrength again in this Nation or that tenth part of the City called alſo a Street where the Witneſſes ſhould be ſlain and lie dead.

Secondly, Make War againſt them with all imaginable power, craft and policy that Hell could afford, endeavouring utterly to root out Gods faithful Witneſſes or Proteſtant Intereſt; now have not we ſeen theſe things which the Dr. hath upon this account writ? is it not evident that things in *England*, have for many years laſt paſt been carryed on by the Papal Power, not only in the late Kings reign, but alſo before? have not we ſeen a ſtrange Spiritual War managed by Popiſh councils, Prieſts and Jeſuits, and had they not very far prevailed? Yea ſo far, as to the killing of Gods Witneſſes, (according to what the Dr. ſaith is meant thereby) how much different hath the late times of trouble been to former days? What a baſe compliance with the Antichriſtian party have we ſeen? What a ſtrange diſpiriting of godly people, nay, and Miniſters too? Never ſure ſuch a civil death in every reſpect, hath been ſeen nor known before this hour.

Now as to the witneſſes ſtanding on their Feet, ſaith the Dr. *p.* 170. 'Firſt, As men erect, and taking 'Heart, their cauſe being juſt, tho' before condemned. Secondly, As ready to defend it, and as men 'able and reſolved now to confront their Enemies, 'which ſtrikes a mighty dread into their guilty Con'ſciences; *great fear fell upon them that ſaw them*, 'their Hearts begin to ſink and die, at the Witne'ſes firſt beginning to live, and have not we ſeen ſomewhat much like this? what a ſtrange Spirit do we ſee now, in all ſorts of Proteſtants againſt the Whore or Antichriſtian party, both here and in *Scotland* alſo?

also? More especially, as touching the Ascention of the Witnesses, they shall hear a voice, *Come up hither*, it certainly signifies some more glorious Church State, and restoration of the Primitive Purity, that shall attend the Saints and Church of God, and when that comes to pass, may be such a measure of the spirit may be given, as to unite all Faithful and Godly Protestants into one Body and Communion, and then *the Spouse* or Church of God *will come forth out of the Wilderness, as terrible as an Army with banners*, Cant. 6. 4.

CHAP. VII.

Shewing the Judgment of divers Learned Men upon the pouring out of the seven Vials, particularly Monsieur Jurieu *a late French Writer; as also Dr.* Goodwin, *Mr.* Canne, &c. *Proving that none of the seven Vials are yet poured out, and* Monsieur Jurieu's *Arguments answered*, &c. *Together with an answer to what he says of the slaying of the Witnesses, and that by the Street is not meant the Kingdom of* France.

THus I have given you a brief account of the Judgment and Opinion of divers Worthy and Learned Men concerning the rise and ruin of Anti-christ and Mystery *Babylon*; together with the Death, Resurrection and Ascention of the two Witnesses, which is left to you to receive or reject according to your own conceptions and understandings, ac-

cording to the Light and Knowledge God hath given you of these great Mysteries; —— There is one thing more I shall speak to, and a little further open, which is a matter of great Importance to understand, in order to the finding out the final overthrow of the Papal Power and ruin of Antichrist, which is that of the seven Vials, and last Plagues spoken of *Rev.* 16. It seems not a little strange to me, to see how exceedingly the learned and most renowned Expositors, differ about the time of the pouring out of the Vials, some concluding they are all already poured forth, others that there are only the first three poured out, and some others affirm there is not one of them as yet poured forth, but do believe they shall all be poured out under the seventh Trumpet, which contains the third wo, and will effect the utter overthrow of the Beasts Kingdom, and the setting up the Kingdom of Jesus Christ, we shall therefore give you some brief hints of what most of our late Interpreters have said, in respect of this matter; & in order to the doing of this, it is not amiss to note unto you, the three several periods spoken of in the Book of the *Revelation*, which seems to me to be a Key to open most of those deep Mysteries contained in that wonderful Prophecy.

First, The *Seven Seals*. Second, The *Seven Trumpets*. The Third, The *Seven Vials* or seven last *Plagues*.

Expositors generally all agree that the six first Seals contained those Judgments of God, executed upon the *Heathen* or *Pagan Emperours*, which fell out and was wholly accomplished in the space of three hundred, or three hundred and ten years or thereabouts after Christ, and so (as some conceive) brought in the first Wo.

The seventh Seal (according to the late famous *Peter Jurieu*, a *French* Writer, and some others) produced

duced or brought in the Seven Trumpets, and brings the events even to the last Judgments, the first Trumpet not being sounded until the seventh Seal was opened, so that these Seven Seals, as he observes, are like *six Branches*, that shoot forth from the Body of a Tree, with a seventh great Branch, which it self became a great Arm, and shoots forth into seven other *Branches* (which are the *seven Trumpets*).

Pet. Jurieu accom. Prophe. p. 37.

Secondly, The six first *Trumpets* contain the Judgments of God upon the World under the *Arian Apostate* Persecuters, and the bringing in the *Antichristian* state, *i. e.* the Beast or man of Sin, and *Mystery Babylon*, with the *Mahometan* Monarchy, together with the death or slaying of the Witnesses of Christ, which lasteth for a long series of time, at least as some conceive 1300 and odd years and compleats the second Wo.

Thirdly, The seventh Trumpet, some wise and understanding men of late do conclude, produces the seven Vials and seven last plagues, which they do not think any of them as yet are poured forth, but will gradually effect the utter overthrow of the *Papal Church* containing the intire Judgments or wrath of God upon the *Beast* and *Babylon*, and therefore called the seven *last Plagues*, and so let in the Third Wo. Upon the Antichristian World, and brings in *the glory of the Latter day or Kingdom of Christ*; if this may be admitted, we may very well say that the *Seven Seals* contained in them the whole events of things from the time that St. *John* received his Revelation to the end of all Gods Mysteries there spoken of; but then you must observe the rule we have noted, and this seems to me the clearest and best exposition, I can arrive to the knowledge of, who have laboured, according to that light and understan-

derſtanding God hath given me, to find out the Myſteries contained in this Book, for near 30 years laſt paſt, though I dare not be poſitive that none of the Vials are yet poured out knowing what has been ſaid by our able expoſiters to the contrary; ſome of which I ſhall here mention, and their arguments upon which they build their conceptions; amongſt thoſe that ſay the three firſt Vials are poured forth, are theſe following.

Firſt, Mr. *Joſeph Mede*, Dr. *More*, *Du Moulin*, Mr. *Durham*, *De Launay*, Dr. *Goodwin* and many others, the firſt Vial, they ſay, was poured forth by the faithful Miniſters of Chriſt, at the firſt reformation before *Luthers* time, and that *grievous ſore that fell upon the Antichriſtian ſtate*, was the diſcovery of the abominable Idolatry of the *Romiſh Clergy*, together with that hatred of them, for their odious & impure lives.

The Second Vial ſome of them affirm, was poured forth by the Preaching of *Luther*, and thoſe worthy Witneſſes of Chriſt in his days.

The *Third Vial* was poured forth, according to their Judgments, by other worthy Miniſters ſignified by the third Angel, who roſe up in the Church after *Luthers* time, who in ſome things had more light; and partly alſo by laws made againſt Popery in the days of Queen *Elizabeth*, *&c.* Mr. *Mede* and Dr. *More* ſeem to agree in this, as likewiſe do our late Annotators, read them on *Rev.* 16.

The Fourth Vial, they, as well as Dr. *Goodwin*, ſeem to hint we are under, which is ſaid to be poured forth upon the *Sun*, which the Dr. concludes *p.* 99. to mean either the *Emperor*, *or King of Spain*, or both, they being of the ſame houſe of *Auſtria*, Mr. *Perkins* long before hinted that by the *Sun*, did mean ſome *Proteſtant Prince* in *Germany* who ſhould have ſome of this *Vial* poured forth upon him by the Popiſh party, but being provoked thereby afterwards

wards he should rise again, and like the *Sun* scorch them with his heat, but the Dr. rather inclines to *Mr. Mede* and Dr. *More*.

But to proceed, our late *French* Author *Peter Jurieu*, positively affirms that six of the *Vials* are already poured forth, and that we are under the *seventh*, which will effect the final ruin of the *Papistry* or *Church* of *Rome*, (if I mistake him not) one reason why he doth thus believe, is because the *Vials* signifie *seven periods of time*, which ought to be distinguisht one from another, 2 part p. 68, 69. as the *seven Seals* and *seven Trumpets* did signify *seven periods*, which succeeded one another; and he concludes that the periods described by every Vial, are each of them more than one age, so that, saith he, if there is but two or three of them yet to be poured out, we shall have four or five hundred years to come, before Antichrists Kingdom comes to an end, which I do not find him to give any convincing demonstration to make appear, tho' I cannot but say he seems to be a person of good understanding in many respects, touching these great Mysteries, contained in the Book of the *Apocalypse* moreover he distinguishes between the Vials and Plagues, *viz.* saying the Vial signifies the Period of time, the Plague signifying the Judgment of God, which falls out during the *Period*, which if it be granted, yet why must every Period contain a 100 years, or at least (as he intimates) 50 years, or 70? the first Plague of the 7. he fixes to the 10 Century in respect of the dismal corruption of the Popedom in that age, p. 79. the first Vial was poured out, saith he, upon the Earth, *i. e.* 'upon the whole 'Globe, for Earth contains both dry and moist; the 'corruption of manners was spread over the Head 'and the Members, over the whole Papal seat, and 'all

See his preface, advice to all Christians.

'all its subjects, but, saith he, the Second Vial is pour-
'ed out only upon the Waters, the Sea and Rivers,
'*i. e.* upon the people of the Antichristian Empire,
'or upon the different Nations, Tribes and Languages.
'— *the Waters of the Sea were turned into Blood, and*
'*every living Soul died.* What more native and live-
'ly representation, saith he, could have been made of
'the rage of the *Croisades*? In all Languages and in
'all sorts of stile, a Sea of Blood, Rivers of Blood,
'streams of Blood, signify a very great slaughter.
'Now the proper character of the *Croisades* is slaugh-
'ter, Murther, which falls not upon the head of the
'Antichristian Empire, but upon the people, all was
'turned into Blood. Never was there such a prodi-
'gious effusion of Blood in the Sea, *i. e.* among the
'peoples, in the first *Croisade*, there died more than
'2 Millions of men in 3 or 4 years; 'tis evident that
'God did lead these wretched creatures as it were
'to the shambles, that they should find the punish-
'ment of their crimes: he took so great a quantity
'of Blood, that he might cure the Ulcers of *Christen-*
'*dom*, for that he might purge it of that vast rabble,
'he permitted the Devil to inspire them, either with
'such sottish superstition, or an extravagant ambi-
'tion, that they must go and deliver the Holy-land,
'or go and conquer Kingdoms in the East, this
'Plague lighted only on the Sea, not at all on the
'dry land, upon the subjects of the *Popedom*, not at
'all upon the Popes. On the contrary, the Popes im-
'prove that evasion to greaten their power, to plun-
'der whole Countreys, to make Generals of Armies,
'to act as soveraign Monarchs, and to lay a heavier
'yoke upon Kings, whom they ordered to march,
'and sent them as their slaves into the East, and du-
'ring their absence plundered their Kingdoms.

'We must not, saith he, imagine that all the
'Plagues laid down by St. *John*, must tend to the
'ruin

'ruin of the See of *Rome*, or to the diminution of 'its power; for some are to light upon the head 'of that Empire, to crush it, others upon the peo-'ple to punish them, because they worship the Beast, 'the Plague of Blood and Slaughter is for the peo-'ple.

'This Plague of *Croisades*, saith he, is divided into 'two Plagues, because of its long duration, for it 'lasted 200 years, from the end of the eleventh age, 'until the end of the thirteenth, this he Judges the 'time of the 2d. Vial and Plague.

'The third Vial or Plague, fell upon the Rivers or 'lesser Waters, which he fixes upon some particu-'lar nations, as of *France* under the conduct of St. 'Lewis.

'The fourth Vial poured out on the Sun, 'tis 'known and confessed saith he, of all who know 'any thing of Prophecies, Dreams and Visions, that 'the Heavens, the Sun, the Constellations, and the 'Stars; are Emblems of Dignity and Grandeur on 'Earth, *&c.* The Sun does always signify the Sove-'raign, the Stars inferiors Magistrates, and so by the 'Sun under the 6th Seal, 'tis always understood the 'fall of the Pagan Empire; that the Antichristian 'Kingdom is treated of here saith he, is generally a-'greed to: therefore it cannot be doubted that the 'Sun is the Soveraign of this Kingdom.

And he fixes upon the increase of Antichrists au-thority and power, in the thirteenth and fourteenth Centuries to be meant hereby, when the Sun by his excessive & scorching heat, *i.e.* the Pope by his usurpt authority tyrannized over Kings and Emperors, *i.e.* deposing, and taking away their Crowns, *&c.*

The fifth Vial and Plague poured on the seat of the Beast, he affirms with other Writers to mean the City of *Rome*; and when was it that this Vial of Gods wrath fell upon the seat of the Beast, *i.e.* *Rome*? it

was

was, saith he, when *Rome* lost its Sun (which is spoken of in the foregoing Plague) *i.e.* the Pope, the Papal Court, that like a Gulf or Whirl-pool, drew to it all the riches of the Kingdoms of *Europe*. In the year 1305. *Clement* the V. left *Rome* to go to *Avignon*, the City that was Mistress of the World then became desolate, —— when its Masters kept their seat at *Avignon*, *p.* 94.

The sixth Vial and Plague he affirms are the Turks who pass over the *Bosphorus* and invade the Greek and Latin Empires; at this I can't a little wonder, because most expositors conclude, and I think with good reason, that the rise and increase of the Turkish Monarchy began under the sixth Trumpet, and not only so, but because 'tis said the *Angel poured forth his Vial upon the great River* Euphrates, *and* (mark) *the Water thereof was dryed up, &c.* which seems to intimate the decay and wasting of the Turkish power, and not the increase of it, but he would have us understand the Kings of the East, to mean the Turks, and not *Euphrates*, *p.* 200, 201. the time that this Vial was a pouring forth, he says, was about 125 or 130 years, *viz.* from 1390. until 1516. by this he must believe the Battel of *Arma-geddon* is long since past, which he runs into a mystery by shewing that *Arma-geddon* signifies a cutting off by a Curse or Excommunication, which he applys to the Orders, Laws and false Oracles of the Popedom and the Antichristian head, —— there is, saith he, 'tis known, a Curse and a *Arma-geddon* at the end of every Canon. The seventh Vial and Plague he affirms was by the Preaching of *Luther*, and other reformers by which the Latin Church was divided into three parts, *Papists*, *Lutherans* and *Reformed*, I suppose he means the *Calvinists*; the Voices, and Thunders, and Lightnings, 'that are said to be under the seventh Vial, mean, 'he says, the Voices of Preachers, who labour'd in

'the

'the reforming the Church, *page* 217.

'The great City he affirms is the Antichriſtian 'kingdom, and this City under the pouring forth of 'the ſeventh Vial, is ſaid to be divided into three 'parts, this, he ſays, is exactly come to paſs, *i. e.* one 'part remained with Antichriſt, one part did ſepa-'rate from him, under the name of the *Auſburge* 'confeſſion. A third part did ſeparate under the con-'feſſion of thoſe who are barely ſtiled the Reform-'ed; *Sweden*, *Denmark*, and a great part of *Germany*, 'make the ſecond part, *England*, and the united Pro-'vinces, the reformed part of *France*, and part of '*Germany*, make the third part; theſe, ſaith he, are the 'three grand parts, that divide the weſtern Church 'which is the great City.

Let this be attentively minded, ſaith he, for I affirm that this paſſage does as it were ſpeak with a Tongue, & is able alone to convince, that our Syſteme of the ſeven Plagues is moſt undoubted truth; this diviſion of the great City into three parts, ſo clearly points out the three communions of the Latin Church, that to deny it can proceed only from unreaſonable paſſion, and opinionativeneſs. And if we have hit upon the truth in this point, we have done ſo in all; for if this character of the ſeventh Plague is true, and is already accompliſht, all other Plagues are alſo accompliſht; and if they are accompliſhed, I do boldly affirm they cannot be applied to any other effects than thoſe to which we have applied them.

He further ſhews that *England* cannot make a fourth part, becauſe in doctrine ſhe agrees with other reformed communions, in which ſhe differs from the *Lutherans*, —— *p.* 220. who refuſe ſuch communion, *&c.* 'Thus (ſaith he) in truth there are but 'three grand parts, into which the Latin Church is 'divided, *i. e. Papiſts*, *Lutherans* and *Calviniſts* —— 'and this diviſion is not her utter ruin, but after

'ſhe

'She is thus divided, God will prepare to give her 'the last cup of his wrath which signifies, that the 'division of the Latin Church into three parts must 'continue until the compleat ruin of Popery.

'This is the seventh and last 'Vial-glass, which, thanks be to 'God, will in a little time be 'run out, now we have that 'we seek, namely, an evidence 'that the Antichristian King-'dom is near at an end. We 'need not longer wait for the 'accomplishment, either of all 'the 7 Plagues (as some of our 'interpreters say) or of some of 'the 7 Plagues as others say —— *it is done*, all is ac-'complisht, we are at the end of the seventh period.

Here I must note first by the Church he speaks of thus divided into three parts, is meant great Babylon or Church of Rome, it follows plainly from hence that all these three parts are Antichristian, and but as so many Limbs of the great Whore.

'First, That in the whole explication of this 16th 'chapter, there is not the least forced application; 'the Emblems which the Prophet makes use, do 'exactly resemble the events set down in Histo-'ry.

'Second, that in the Application of these seven 'Plagues unto the events, every thing does hang to-'gether, no part of this *System* contradicts another; 'this being supposed, I do intreat them to consider, if 'chance may hit right in some points, but never does 'so in all, I say again, that we are at the end of the 'seventh period; for it ought to be well observed, 'that there is not one Vial, which is distinct and se-'parated from others, lasted 200 years, —— this 'hath already lasted 170 years, it cannot last much 'longer, 'tis true, the Papal authority whose beams 'so scorched men under the fourth Vial, lasted above '200 years, but this was because it was inlayed or 'jointed in those that preceded, and those that 'followed. And its particular strict period must be

'reckon'd

'reckon'd to be only 108 years, which begun at the 'year 1170, when the *Croiſades* ended, and continu-'ed until the *grand Schiſm*, which happened in the 'year 1378. for then began the diminiſhing of the '*Papal Authority*, and the darkning of the Kingdom 'of the Beaſt.

'The *ſeventh Vial* hath laſted already longer than 'any of the reſt, and 'tis probable, that it muſt laſt 'about 200 years, which none of the others hath 'done, but we ſhall ſee the reaſon of this, when 'we ſhew that this ſeventh Period, is it ſelf di-'vided into three Periods, *i. e.* the Harveſt, the Vin-'tage, and the time that is betwixt the Harveſt and 'the Vintage, the Harveſt is already paſt, the time 'betwixt is almoſt expired, and we are approach-'ing to the Vintage, —*p.* 223, 224. He then pro-ceeds to explain what he underſtands by Harveſt and Vintage; which the ingenious reader may gueſs at, I thought good to cite thus much of this Author for their ſakes, who have not his book, it being grown ſcarce, and alſo becauſe he is ſo much cryed up; and laſtly becauſe, what he ſpeaks concerning the Vi-als ſeems new, nor ſhall I paſs over this mans ſentiments about the Vials, without ſome modeſt reflections, tho' he ſeems to write with great confidence, in which he differs from moſt worthy men before him. —

1. It may be doubted whether he is in the right or no, in my Judgment, about the 7 Vials, becauſe it appears to me very clear, that the Angels that are ſaid to pour them out, are brought forth under the ſeventh Trumpet, to which I find ſome worthy men agree; which if this be granted, he is miſtaken,

2. Becauſe the Angels that pour them forth, are ſaid to come out of the Temple, clothed in Pure and White Linen, and have their Breaſts girded with Golden Girdles, *Rev.* 15. 6. which ſignifies doubt-leſs a more Perfect and Pure State of the Church than

than was in any of thoſe centurys he mentioneth, when divers of thoſe Vials, he ſays, were poured out, for till near the time of the coming forth of the ſeventh Trumpet, the Saints and People of God are called Witneſſes clothed in Sack-cloth, mourning as it were for the loſs of the viſibility, and glory of the Goſpel Church ſtate, according to the Apoſtolical conſtitution; and are repreſented as a few or ſmall number of ſcattered Chriſtians, but under the latter part of the 6. Trumpet, *the Tabernacle of the Teſtimony in Heaven was opened*, *Rev.* 15. 4. ſignifying (as I conceive) the reſtoration of the Church to its former glory and purity in a great meaſure, and that the Witneſſes had put off their Sack-cloth, being glorioufly and differently clothed, which will not be perfected till the aſcention of the Witneſſes which will be about the beginning of the ſeventh Trumpet, for the text ſays, when that begins to be ſounded *the Kingdoms of this World become the Kingdom of our Lord and his Chriſt*, *Rev.* 11. 15.

3. It ſhould ſeem ſtrange that all the Vials, (that contain in them the whole of the ſeven laſt Plagues to the utter overthrow of the Beaſts Kingdom,) ſhould be already poured out (ſave the remaining part of the ſeventh) and yet ſo little be done comparatively to the ruin of the Whore or Papiſtry, or that the 6. firſt Vials ſhould be ſo long a time a pouring forth, and ſo little effected for the ruin of Antichriſts Kingdom, and ſo much ſhould be expected to be done in ſo ſhort a time (as this French Writer ſays) by the remaining part of the ſeventh.

4. And why he ſhould ſuppoſe if 2 or 3 of the Vials ſhould not be yet poured out, that the Whore and Beaſts Kingdom, muſt continue ſtill at leaſt 200 years, I know not, for if we ſhould conclude with ſome worthy men, that none of the Vials ſhould be poured forth to this day, yet why may not the ruin

of

of the Papal Power, or end of the Beasts Kingdom be near, for tho' it be granted they may have their distinct Periods, yet they may be very short, since God positively intimates his Judgments for the ruin and downfal of *Babylon* shall be swift and on a sudden, and as it were in one hour, which certainly signifies but a very short time; besides, he strangely confounds and mixeth the Vials with some of the Trumpets, which I can't see any ground to believe, considering the method God uses in this Book. Moreover at the resurrection or at the ascention of the Witnesses, which finishes the second Wo, & brings the period of the 6. Trumpet, then the tenth part of the City falls, & this is all of the fall and ruin of the great Whore, or great City, we read of, till the seventh Trumpet begins to sound.

And to conclude with this, I shall say with what our late Annotators intimate on *Rev.* 11. 15. it seems that the seven Seals, the seven Trumpets, and the seven Vials, are all mentioned, in the same form of Speech, and therefore the seven Vials are not to be divided, some to one Trumpet, some to another. *Poole Annot. on Rev.* 11. 15.

2. Because the seventh Trumpet, & 7 Vials are one & the same thing, nothing being revealed under the seven Vials, which doth not belong to the seventh Trumpet; they agree in their titles of Woes, in the nature of the Revelations, in their objects, both the one & in the other, declaring the ruin of Antichrist; both of them are mentioned as the last Plagues to come upon the World before the last day.

3. All the Vials are of the same nature, declaring but the Judgments by which God setting up the Kingdom of Jesus Christ would ruin Antichrist, they differ in the degrees.

4. The seventh Trumpet cannot declare the ruin of Antichrist unless the seven Vials be poured out under

under it, for they ſhew the means by which he muſt be deſtroyed; and ſo bring in the third Wo.

5. The ſeventh Trumpet ſounded immediately upon the Slaying and Reſurrection of the Witneſſes, and contemporizeth with the whole courſe of their renewed liberty, and therefore the period by it muſt be before the fall of the Antichriſtian Kingdom, declared by the ſixth Vial.

6. The ſeventh Trumpet ſounded immediately after the expiration of the 1260 days, before the end of which, I ſee no ground to conclude any of the 7 Vials were to be poured out.

Now thoſe who think that divers of the Vials were poured out (as he obſerves) or ſhall be poured out before the ſounding of the ſeventh Trumpet ſay,

That the Beaſts Kingdom beginning to fall under the ſixth Trumpet, ſeveral of the Vials, declaring the degrees of his falling muſt belong to that; in anſwer to which we ſay, it appeareth by all we have in this *chap. Rev.* 11. 15. that *Antichriſts Kingdom* was in a great meaſure weakned under the ſixth Trumpet, particularly from *v.* 11. to 13. And tho this we grant, yet they are but ſome previous preparations to the final ruin of Antichriſt, during the period of the ſixth Trumpet; but the ſeven Vials ſignify the further progreſs and perfection of his ruin, which falls under the ſeventh Trumpet; this being premiſed we proceed with the Text; It is, ſaith he, doubted whether theſe words, *are become the Kingdom of the Lord and his Chriſt*, *v.* 15 be to be underſtood as being actually ſo, or now beginning ſo to be; thoſe who make the ſenſe that they now actually were ſo, muſt underſtand the time to be the laſt days, or near the coming of Chriſt, —— but I rather take the words thus, *i. e.* are beginning to become the Kingdom of our Lord, or ſhall ſhortly be ſo; and if none of the ſeven Vials

Vials are yet poured out, but do all belong to the seventh Trumpet, then when that begins to sound, *the little Stone cut out of the Mountain without hands*, spoken of by *Daniel*, *shall begin to smite the Image upon its Feet*, and Antichrist from that time shall reign no more, but gradually fall and be broken to pieces, and the Lords people take the Kingdom, and bear the only rule in the Earth but the beginning of this glorious Kingdom state will be small, and hardly discerned, as it is signified by the little Stone, and by other passages and places of Scripture.

Just as I had writ this, I met with a book that Mr. *Canne* had wrote some years ago, in which he gives very great arguments to prove none of the Vials are as yet poured out, notwithstanding what our French Author has with much confidence asserted; some of the reasons Mr. *Canne* gives to prove that none of the Vials are as yet poured out, I shall give you, being sorry I saw not the Book sooner, and that I am limited to a number of Sheets, else you should have had more of him; his first reason is taken from what Mr. *Tillinghast* and divers other learned men affirm concerning *Rev.* 14. 1. *viz.* that they are Gentile Saints, who stand upon *Mount Sion with the Lamb*, and is to come to pass after the rising of Witnesses, 'this 'being so (saith he, (and that is indeed so, he further 'saith he could give many reasons) then there is 'little reason to carry the beginning of the seven 'Vials any higher, for tho' it be the opinion of learned and godly men, that some of the Vials are poured out, yet so that they hold likewise that the 144000 have already stood with the Lamb on Mount 'Sion, and there is reason and weight in it, that 'where we begin the time of the 144000. &c. that 'there we also take the beginning of the Vials. And 'the order of the matter seems to make this clear; 'the Holy Ghost having *chap.* 14. spoken of the

'Har-

'Harvest and Vintage, that is, what Sore Plagues 'the Lord brings (first and last) upon *Babylon* and 'the followers of the Beast, comes presently in *ch.* '15, and 16. to shew how and by what means, *the 'Earth shall be Reaped, and the Clusters gathered, and 'cast into the great Wine-Press of Gods wrath*, namely, '*seven Angels shall come out of the Temple, having the se-'ven last Plagues*.—So then, to take the 14440. to be 'after the Witnesses are risen, and to begin the pour-'ing forth of the Vials before they are risen, in my 'understanding, is very improper to the scope and 'drift of the Prophesy, and crosseth that excellent 'order which the Spirit seems to observe.

2. 'I do not conceive how the pouring out of the 'Plagues, and Vials full of divine wrath in any 'good sense, and according to Scripture use, may 'be applyed to, and understood of the Preaching of 'the glad tidings of the Gospel; truly I think, that 'the publishing of the sweet and most precious Soul-'saving truths of Jesus, all the time of the Beasts reign, 'even 42 months or 1260 years, is in another way, 'and by other words expressed, and not by the *Vi-'als full of wrath*; see *Rev.* 10. 9, 10, 11. and therefore 'by the *seven last Plagues filled up with the wrath of 'God*, *Rev.* 15. 1. I understand real and proper 'Plagues, and not the preaching of the Gospel, ei-'ther by *Grosthead*, *Wickliff*, *Luther*, *Calvin*, &c. but 'rather such temporal Plagues as shall be poured 'out upon wicked men for despising and persecu-'ting the truth; *In her was found the Blood of the Pro-'phets and Saints*, *Rev.* 18. 24. It is not said that the 'effects of the Vials shall be wrath, or turn to wrath, '*for in them is filled up the wrath of God*.

3. 'Suppose it be granted there is a Vial of wrath 'poured out (which to me sounds harshly) and 'that *Wickliff*, *Huss*, *Jeremy*, *Luther*, &c. were the An-'gels, the question then is, who before them pour-

'ed

ld out their Vials upon the Earth; for it is said these seven Angels *had the 7 last Plagues*, signifying, that there were Plagues before, altho for time, persons, matter, and manner of proceeding, and other circumstances, unlike.

4. 'I have (saith he) not seen any reason why so much time is allowed between the first and second Vials: Some allow 100 years, others 200 and some more, namely, from the pouring out of the first Vial, to the beginning of the second, and to all the rest not half the time.

'If those Vials and last Plagues have an allusion to the Plagues of *Egypt*, (as it is generally held) then it is probable, when there is once a beginning, they will suddenly all be poured out. Some have observed from History in *Exodus*, that within the space of 30 days the ten Plagues fell upon the *Egyptians*; now if (in the Antitype) we reckon a day for a year (as it is often in Prophetical Types) then the seven last Plagues will be finished in thirty years when begun; neither is it to be doubted, but a short work will the Lord make upon the Earth, *Rom.* 9. 28. when those Vials begin to be poured out upon the Earth, wherefore is *Babylon*'s fall set forth under the sign of *a great Milstone cast into the Sea by a mighty Angel*, not only to denote her irrecoverable desolation, but also what speedy and quick dispatch the Lord will make, when he calls his Angels out of the Temple, *therefore shall her Plagues come upon her in one day*, Rev. 18. 8. *in one hour*, *v.* 10, 17, 19. *in a moment*, *suddenly*, *Isa.* 47. 11. why ought not to conclude her Plagues to intend the 7 last Plagues all of them as well as some of them, I know not, I desire this may be considered, noted it before when I had not seen this worthy Writer, for this French Author makes *Babylon* a very many hundred years, which must doubtless

be a grand mistake, these Scriptures considered.

He further confirms this reason and answers Objections, which I have not room to insert.

5. 'I cannot conceive, saith he how any of those 'Persons to whom the first, second and third Angels 'are ordinarily applied, do fairly or fitly parallel 'and agree with what the Scriptures hold forth; 'certain it is, none of the Angels came out of the 'Temple, till John *saw as it were a Sea of Glass mingled with Fire, and them that had gotten the Victory over the Beast, and over his Image, and over his Mark, and over the number of his Name, standing on the Sea of Glass, having the Harps of God; and they sing the Song of* Moses *the Servant of God, and the Song of the Lamb,* '*Rev.* 15. 1, 2. All this well agrees with the description of the 14440, *Rev.* 14. 1, 2. But to carry these 'things to *Grostead, Armachan, Wickliff, Luther,* &c. 'if need were, I could shew by many reasons of the 'improbability of it; for tho' many of Gods people 'formerly received not the *Mark of the Beast*, nor '*his Name*, yet to say any of them during the 42 'Months got the Victory over the Beast, or over his Image, and number of his Name, I cannot assent 'unto, neither do I think their Opinion is well bottomed who hold this Victory over the Beast, and '*singing the Song of* Moses, and the *Song of the Lamb* 'to be before the *rising of the Witnesses*, which is the 'time of their prophesying in *Sackcloth*, and while 'the woman is in the wilderness. ——— —— 'Tis strange indeed to think the witnesses wearing Sackcloth, or in a mourning condition, can be said to *sing the Song of* Moses, as having got Victory over their Enemies, and yet overcome by their Enemies for the Song of *Moses*, 'tis well known to be that in *Exodus* 15. *Thou hast overcome the Horse and his Rider*, &c. Again, (saith he by way of question, p. 16. Why should *the Song of* Moses, *Rev.* 15 *&c.* be

came

'carried up to the times before the rising of the 'Witnesses and the new Song *Rev.* 14. 3. brought 'down many hundred years after this, seems to be 'against the order of the Prophesie. (2.) The 'matter of the Song, if rightly understood, is not 'suitable to any time in which the Beasts reigned; 'neither, Lastly, Can it be shewed—— that ever 'the Church of the Saints, have had any occasion 'through any Deliverance or Victory to *sing the* 'Song of Moses, *&c.* I am of the same Opinion, un-'less it be in these and the approaching days.

6. 'That none of the seven last Plagues or Vi-'als are yet poured out, nor will be till after *the ri-'sing of the Witnesses*, (does appear) for this reason, *viz.* because none of the seven Angels come forth 'with their *Golden Vials*, until *the Tabernacle of the 'Testimony is opened in Heaven*, Rev. 15. 5. but that 'part of the Tabernacle of the Testimony is to be 'shut all the time of the Witnesses prophesying in 'Sackcloth may be gathered from *Rev.* 11. 1. with 'v. 19. Hence this Argument might be framed, *viz.*

'*No Angel is to come forth with his Golden Vial, till 'the Tabernacle of the Testimony in Heaven is opened.*

'*But the Tabernacle of the Testimony is not to be o-'pened till after the rising of the Witnesses.*

'*Therefore no Angel with his Golden Vial is come 'forth till after the rising of the Witnesses.*

'The proof of this Argument are the Scriptures before, *viz. Rev.* 15. 5. *chap.* 11. *v.* 1, 19. Now if any do think that the four last Angels shall come forth from the Temple opened in Heaven, and not the first three, such an Opinion is against the Text expressly, which saith *the seven Angels come out of the Temple*, verse 6. Neither do I know any ground they have, who think that the Angels pouring out the four last Vials shall have more

'Light, Zeal, Faith, Holineſs, &c. than the former 'three had— but certainly there is a vaſt difference 'between the ſtate of the Church now, and that 'when they ſay the firſt Vial was poured out, nay, 'and the ſecond or third too, and none can doubt 'but the opening of the Tabernacle of the Teſtimo-'ny in Heaven points to ſome greater Church glo-'ry that ſhall be then, or a different ſtate of the 'Church than ever was before under the Beaſts reign.

7. 'Neither do I (ſaith he) think, that the effects 'of any of the Vials (which ſome ſuppoſe are pour-'ed out) make good what is ſaid, *Rev.* 15. 4. *For 'thy Judgments are made manifeſt*, which holds forth 'to me much more than what followed the preach-'ing of *Groſtead*, *Wickliff*, *Huſs*, *Luther*, *Melancthon*, 'Gc. or the *Switzers Wars*, or of that of the *Par-'liament* in *England*, for Gods Judgments, not 'withſtanding what hath been yet done, remain 'ſtill more dark, doubtful and diſputable, eſpecially 'to the World, than ſhall be under the effects of 'the Vials.

For the *followers of the Beaſt*, as *the* Egyptians *under their Plagues*, tho' they are hardened and *repen-nst, but blaſpheme the God of Heaven, not giving glory to him*, ſhall notwithſtanding ſee the hand of God lifted up, *and be aſhamed for their envy at his people*, Iſa. 26. 11. So manifeſt at that time ſhall his Judg-ments be, but hitherto no ſuch things have appear-ed, notwithſtanding all the Judgments of God up-on them, ſo dark and hidden, not manifeſted, have the actings of God been to his Enemies, nay, and not clear or plainly manifeſted to his own people neither, as it appears by their different apprehenſi-ons and opinions about what hath been paſt, until theſe very days.

And hence it is alſo that *Myſtery Babylon* ever un-til of late (if not ſtill) *ſaid in her Heart, I ſit a Queen,*

Queen, and am no Widdow, and shall see no sorrow, Rev. 18. 7. Nay, and also 'tis from hence that the Antichristian party in their Writings and ordinary discourse do stifly maintain, that Gods Judgments have been and still are as much manifested upon the Witnesses, *i. e.* the Hereticks, as she calls Protestants, and all such who oppose them, as those of their Church, *viz.* the Papists, however let the Judgments of God be hid or made manifest to them, certainly the vengeances shall clearly be seen and known to the godly, when the *Vials of his wrath came upon the great Whore*, or when the hour of her Judgments shall come, they *shall see it, rejoyce, and all iniquity shall stop her mouth, Psal.* 107. 42.

8. 'Tis evident the Witnesses do not put off their Sack-cloth till they have finished their testimony which will not be until the end of the 42 months of the *Beasts Reign and Tyranny*; but saith he, these Angels which pour out the seven last Plagues or Vials of Gods wrath, have put off their Sack-cloth, and are clothed *in pure white linnen*, and are said to have *Golden Girdles*; from hence it must needs follow, as he observes, that none of the Saints of God, in the time of the Sack-cloth state, during the 42 months can be meant by any of these *seven Angels*, neither *Waldo, Wickliff, Luther, &c.* for what is meant, saith he, 'by being clothed *in White Linnen*? the Scriptures shew it was an Enfign of honour, which great 'Persons used to wear, their condition and state being changed, *Gen.* 41. 42. *Est.* 8. 15. *Pro.* 31. 22. 'Ezek. 16. 10. *Psal.* 30. 11.

'The truth is, if we take not heed to distinguish 'between the *Sack-cloth time of Mourning Saints*, and 'the time in which *they are clothed with White Linnen*, 'and having *Golden Girdles* that is, raised out of the dust 'and set with *Princes, even with the Princes of his people*, 'Psal. 113. 7, 8. but confound these times, which

'ought to be kept distinct and apart, we shall want 'that excellent light to bring things to their proper 'places. I would to God our *French-man* and others would consider this; for I find those that affirm *Luther, Melancton, &c.* to be one or more of those Angels, that poured out one or two of the Vials, do hold that the Witnesses had put off their Sack-cloth, the time of the 1260 days being expired, *&c.*

But *Jurieu* denies this with many others, and yet says all the seven Angels have already come and poured out their Vials, and yet in their Sack-cloth state; but I can see no reason to believe he speaks right.

9. (Saith Mr. *Canne*) If what is spoken, *Rev.* 18. 21. *of the mighty Angels taking up a great Milstone, and casting it into the Sea, saying, Thus with violence shall that great City* Babylon *be thrown down, and shall be found no more at all*, belongs to the Vials (as it seems most evident) then what is attributed to *Grostead, Wickliff, Luther. &c.* is far from the works of the Angels, which shall pour forth the 7 last Plagues; *Thus shall* Babylon *be thrown down, &c.* A Milstone rises no more, *&c.* thus, that is, when any of the 7 Angels pour out their Vials, the work shall prosper in their hands, and not be hindered nor retarded by any power whatsoever. But hither by whatsoever hath been done us, yet upon *Babylon* she hath not so fallen, — but one while she seems to sink, and then rises again, many Judgments have been poured out upon *Babylon*, no doubt of that, nay, and some too soon after she got up, but doubtless none of the seven last Judgments hath she felt to this day, every Vial shall effectually do its work where, or on whom it is poured out, it being full of the divine wrath of God.

10. According to this notion that some of the Vials are poured out, he observes all the Vials may be

e poured out, and but a little may be done, for three or four have been poured out, and no more fected; for the tyranny and Idolatry ſuppreſt by hem, did ſoon riſe and ſpread it ſelf again in the ame places.

And if ſo, why may not after all the Vials are poured out, the enemy rally or riſe again, or the intereſt of Chriſt be ſuppreſſed, after the pouring forth of the laſt Vials, as it has been after the pouring out of the former.

Beſides, how can we think the Harveſt of the Earth, can be ſaid to be ripe before the ſet time is come that God hath appointed for its cutting down, which is 42 months or 1260. years? *The ſin of the Amorite was not fully ripe*; or that Harveſt fit for cutting down till the 400 years were expired, *Gen.* 15.13. and yet ſhall *Babylon* be ripe, and the Harveſt of wrath come ſo long before the ſet or appointed time of Harveſt? this is a paradox. *Jurieu* ſaith *p.* 79. the firſt Vial and Plague, where (ſay I) begins the Harveſt, was in the tenth Century which is 600 years ago, and above ſo many years before the ſet time of Harveſt; for that was before or about the time the Beaſt was in the height of his glory he ſeems to aſſert the Harveſt came ſoon after the ſeed time; (tho' 'tis true he fixes it on the laſt Age) this cannot be thought, we muſt ſure make the firſt Vials the time of the Harveſt, and the latter the time of the Vintage; let this be conſidered, certainly none of the former Judgments on *Babylon* belongs to the ſeven laſt Plagues, for the dominion of the Beaſt was not then ripe, nor the Harveſt come, but now 'tis near, wo unto the Earth and Earthly Men, the groſs body of the Antichriſtian profeſſors, for they muſt have the dregs of this firſt Vial, 'tis poured out upon the Earth, thoſe that partake with her in her ſins muſt receive of her Plagues; many will

be found in her, who little think of it. But again if the Vials be poured forth by the Witneſſes Preaching the Goſpel in the time of the Beaſts reign and tyranny, why do they begin the Vials, no ſooner? for there were faithful preachers who bore their teſtimony againſt the Beaſt from his firſt riſe, and ſo downward all along, and it had much like effects with *Waldo's*, *Luthers*, preachings, *&c.* to conclude with what Mr. *Canne* hath ſaid upon This account. it doth appear to me that he is right in reſpect of the ſeven Vials, not being yet poured out, becauſe *the Temple is ſaid to be filled with ſmoak from the glory of God, and no man could enter in, until the ſeven Plagues of the ſeven Angels were fulfilled*, Rev. 15. 8. If by the Temple being filled with ſmoak from the glory of God, *&c.* the Spirit alludes to the Hiſtory of the Tabernacle, and Hiſtory of the *dedication of the Temple*, which was *filled with the Cloud of the glory of God* (as moſt agree to,) then here is ſignified a moſt glorious pouring forth of the holy Spirit upon the Angels, who pour out the Vials, —— and that they muſt tarry in the Temple (as the Diſciples were to do at *Jeruſalem*) *until endued with power from on high*, *Luk.* 24. 59. and this may be expected at the *Aſcenſion of the Witneſſes* and not before, for as yet, we ſee not ſuch a ſpirit given from the glory of God, and from his power, nor may we expect it until then, that the Church *cometh out of the Wilderneſs as clear as the Sun, and as terrible as an Army with Banners*, Cant. 6. 4. *and like Pillars of ſmoak perfumed with Myrrh and Frankincenſe*; *Cant.* 3. 6, 7. the Judgment of the 7 laſt Plagues for the ruin of the Enemy, will be the time of Glory and Salvation of the Church, and by the 14440 on Mount Sion with Harps, *&c.* Singing the Song of *Moſes*, *&c.* are held forth (I am perſwaded) the miniſtrations of the Saints under the ſeven Angels, with the ſeven Vials or ſeven

laſt

laſt Plagues, which days we hope are now even upon us, or very near; and that we might let in what light worthy men of different opinions have helpt us to, about the Slaying and Reſurrection of the Witneſſes, we ſhall give you a brief account of what *Jurieu* our *French* Author ſaith of them; ſee *p.* 241. &c. *theſe words, when they ſhall have finiſht their teſtimony*, muſt (ſaith he) not be underſtood as 'if the holy Ghoſt would ſay, *when the* 1260 *years ſhall be finiſht*, for after the 1260 years are run out 'there can be no Perſecution, ſeeing the Beaſt ſhall 'have loſt his power; ſo that this Perſecution muſt 'begin and end within the 1260 years, but yet at the 'end of them, 'tis the ordinary cuſtom, not only of 'Scripture, but of all men to ſay, that ſomething comes to paſs when this or that is finiſht, becauſe it happens when that thing 'is finiſht, and very near its end. this is therefore the 'laſt Perſecution of Antichriſt againſt the Church; 'this Perſecution hath its Characters. —— 1. 'Tis 'compared to a War; *The Beaſt that comes up out of the Bottomleſs Pit, ſhall make War againſt them.* '2. This War of Perſecution muſt end in a victory 'over the two Witneſſes, *and ſhall overcome them*; 'mark, God does not reckon the Death and Martyrdom, which the faithful ſuffered for the truth, 'as a victory that the Devil gains over them, (a very 'good note) for 'tis ſaid, they, *i. e.* the Saints and Martyrs of Jeſus overcome them, *i. e.* the Beaſt and his Emiſſaries, *and they loved not their lives unto the death, Rev.* 12. 11. 'He ſpeaks of martyrs, when 'he ſaith, He that overcometh I will make to ſit 'down on my Throne, *&c.* So that when 'tis ſaid, 'that *the Beaſt ſhall overcome the Witneſſes*, this ſignifies that he ſhall make them faint under their Tryals, which thing ought to be well obſerved, that 'we diſcern the ſingular Character of this preſent

'Perſecution that hath conquered and overcome a-
'bove a Million of Souls, (he means the late and
'pre ent Perſecution in *France*.) 3. This victory of
'the Beaſt muſt prevail even to a total extinction of
'profeſſion: there ſhall remain no more ſigns of out-
'ward life in the faithful, who ſhall ſtand for truth,
'* they ſhall lye on the ground as
'dead bodies. 4. This murther
'and effects of this Perſecution
'ſhall be done in the Street of the
'great City. 5. The death of theſe
'Witneſſes muſt be 3 years and a
'half, denoting theſe 3 years and
'a half 6. During thoſe 3 years and
'a half, the truth ſhall remain as
'it were dead, but not withſtand-
'ing, not buried: men ſhall not
'dare to make profeſſion of it,
'notwithſtanding it ſhall be viſible
'the people who are neighbours of them, who ſhall
'have ſlain it, ſhall hinder it from periſhing and
'putrefaction, —— 7. At the end of 3 years and a
'half, the faithful who are oppreſſed and whoſe pro-
'feſſion ſhall have been violently ſuppreſſed, ſhall
'riſe again; after that ſhall aſcend to Heaven, and
'ſhall be exalted, —— 8. At the ſame time, and
'after the exaltation of the faithful, there ſhall be
'an Earth quake, *i. e.* a great emotion and trouble
'in the World, and in Antichriſts Kingdom. 9. In
'this emotion, a tenth part of the City ſhall fall, *i.e.*
'a tenth part of the Antichriſtian Kingdom, ſhall
'be taken away from it, and ſeven thouſand men
'ſhall periſh in this Earth-quake, and be buried un-
'der the ruin of this City; that this ſhall be brought
'about with ſome Blood ſhed, tho' not conſiderable.
—— 'Now when I ſearch after the time, in which
'this Perſecution muſt happen, I cannot doubt but
'this

* *In this he agrees much with Dr.* Goodwin *and many other Engliſh Writers that the ſlaying of the Witneſſes is not a temporal ſlaying but only actual death, and it much comports, as we before have noted, with the late diſmal days in* England.

'this is that in which we now are; after this 'Persecution shall be over, God will begin to strike 'those sore blows to destroy the Antichristian King-'dom which must be destroyed with in 25 or 30 'years.

'That none may wonder (saith he) that I 'speak so positively about a thing which seems to 'be as yet hid in futurity, I intreat all equitable minds 'to consider, that I have (as I think) with great e-'vidence proved, 1. That the Reign of the Popedom 'must last 1260 years. 2. That these 1260 years began 'about 450. or 455. and consequently they must end 'about 1710. or 1715. This being so, we are but 25 'or 30 years from the end of the Popish Kingdom. 'And if this be so, the present persecution must 'needs be the last, since there is no probability, that 'this present persecution being ended, the calm re-'stored to the Church should leave room for ano-'ther. —— For we must allow the space of at least '20 or 25 years, in which Popery shall be attacqued 'and not be the Aggressor and the Persecutor. And 'certainly a shorter time cannot serve for the utter 'destruction of so vast a Kingdom, for it shall not 'be destroyed in a way of violence, but in a way of 'perswasion. — Yet he says (it shall not be done 'without blood and slaughter) I have, saith he, further 'proved that the fall of this Popish *Babylonian* Mo-'narchy is divided into two parts, *viz.* The Harvest 'and the Vintage: that the Harvest is the reformati-'on of the last age, and the Vintage is the reformati-'on that must be made in this present age. *&c.*

He then proceeds to shew his apprehensions that *France* must be that Street of the great City in which the two witnesses should be slain and lye as dead, *&c.* p. 247. 'The bodies of the two witnesses, saith he, 'shall lye in the 'street of the great City. 'Tis to be 'observed, that in the Text 'tis not in the Streets,

'in the Plural, but 'tis in the Street in the Singular. And I cannot hinder my self from believing, that 'this hath a particular regard to *France* which at 'this day is certainly the most eminent Country 'which belongs to the Popish Kingdom, her King 'is called the Eldest Son of the Church the most 'Christian King, *i. e.* The most Popish according 'to the dialect of *Rome*; the Kings of *France* have by 'their liberalities made the Popes great at this day; 'it is the most flourishing State of *Europe*, it is in the 'middle of the Popish Empire, between *Spain*, *Germany*, *England*, exactly as a Street or place of Con-'course is in the middle of a City; 'tis also four-'square, as such a Place or Street of a great City, '*i. e.* almost as long as broad, and I believe, saith 'he, that 'tis particularly in *France*, that the wit-'nesses must remain dead. *i. e.* That the profession 'of the true Religion must be utterly abolisht, this 'is already done by the revocation of the Edict of '*Nantes*, and by the enormous Cruelties of the 'Souldiers, — *Pag.* 254. saith he we are in my 'opinion certainly in this Persecution which must 'extinguish the true Religion for three years and a 'half; if we will reckon those 3 years & a half from 'the abrogating of the Edict of *Nantes*, in the month 'of *October*, 1685. The deliverance of the Church 'will fall out in the year, 1689. And this is abso-'lutely the conjecture of *Monsieur du Moulin* in his 'accomplishment of the Prophesies, he hopes 'that the Persecution of the Church by the 'Antichristian party shall cease in the year '1689, But in *p.* 255. He seems to intimate he is not confident it will happen then; one main reason I cite this *French Writer* thus far, is to give you all his reasons why he Judges *France* to be the Street of the great City where the two witnesses shall be slain, *&c.*

And

And to gratifie my Reader, I shall also here add something out of *Clavis Apocalyptica* written many years ago by a famous *German* Doctor who indeavours to make it appear that *Germany* is meant by the Street of the great City in which the two witnesses shall lye as dead; but by the way 'tis observable what he says, 'p. 46. Concerning the 7 'Trumpets in the Second period, saith he, from the 'three hundred ninety fifth, until the one thou-'sand six hundred fifty fifth year of our Lord, 'where the seventh seal is opened, and seven An-'gels with seven Trumpets declare to the Roman 'Empire by seven Judgments its ruine, *c.* 8. which 'Plagues have been fulfilled. — (See he calls the 'Trumpets Plagues.) The first by the invasions of 'barbarous nations, *Anno* 395. *v.* 7.

'The Second by the destruction of the City 'of *Rome* which first happened by *Alaricus*, Anno '410. v. 8.

'The Third by taking away *Imperial dignity* in '*Augustulus*, Anno 476. v. 10.

'The Fourth by the *Abolition* of all eminent 'publick charges at *Rome*, Anno 552. v. 12.

'The fifth by *Saracens* as the first wo. *c.* 9.

'The Sixth by the *Turks*, *Chap.* 9. v. 13. as the se-'cond wo.

'*In the Third Period when the* 1655. *year doth begin* 'the seventh Angel doth sound, and withal the 'seventh Judgment is executed upon the enemies 'of the Church, with the third woe, whereby the 'Mysteries of God are fulfilled — *Rev.* 10. 7. Now tho 'this great Author was mistaken as all have been 'hitherto who have prefixt upon an exact time, and yet he may be right as to the seventh Trumpet which, he says, brings in the last Plagues, and the third and last woe. But to proceed, 'p. 69. The two wit-'nesses shall be overcome and killed, saith he, that

'is,

'is, they shall be removed and thrust out of 'all Ecclesiastical and Political Offices and Im-'ployments; it appears he understood the death of the witnesses to be taken as we have hinted before, *i. e.* Only a Civil death, and so too do all Expositors affirm that I can meet 'with, but now observe what Street it is in his Judg-'ment they must lye as dead in, and that is, he saies, '*Germany*, *p.* 74. The tenth horn yet remains; '*Germany*, or the *German Empire*, — cannot be ac-'counted, saith he, but one of the Horns, — (which 'we do not deny) and a Kingdom, saith he, by it 'self in the whole body of the fourth Monarchy, this 'is the Principal Street in the great City, the Princi-'pal Horn of the Beast, the Principal Kingdom in the 'fourth Monarchy, whose head is represented by 'the City of *Rome*, this *German Empire* is called the 'Street *per excellentiam*, — because it is the 'Principal Street in the *Empire* — because,

1. 'Tis called the *Roman* Empire.

2. By reason it is as it were a Figure and Image of the old *Roman Empire* having seven Heads, in regard of the seven Princes Electors, and ten Provinces, in respect of the ten Circles into which it is distributed.

3. It hath the pre-eminency above all other Kings adhering to the Papal State; now, saith he, in this Street we must seek the War, *&c.* he seems to say more for *Germany* being the Street, in my Judgment, than *Jurieu* for *France* to be it ——

But they that read our great Writer Dr. *Goodwin*, will soon, I am perswaded, see more ground to believe that *Great Britain* is that very *Street* of the great City in which the Witnesses of Christ were to be slain and lye dead, than any other, for, as my worthy Friend before cited intimates, God values not nor accounts of People and Nations from their Greatness

Greatneſs or external Grandeur, but from their Light, Glory & Excellency of their Spirits, & Purity; now what Nation or Kingdom is ſo famous, or has been ſince the beginning of the Reformation, or hath obtained ſo great Light as this of *Great Britain*. It muſt be in one Street of the great City doubtleſs, where the Witneſſes have finiſhed their Teſtimony, in which they were to be ſlain, and lye as dead; and I queſtion whether in any one Kingdom of *Europe* the faithful Witneſſes of Chriſt may be ſaid to have finiſhed their Teſtimony as here in this Nation, for by finiſhing their Teſtimony may be meant (as ſome obſerve) bearing Witneſs to Chriſt, not only in reſpect of every one of his Offices, but alſo in all his Ordinances. And that according to the Primitive purity of them, which many think there has not been the like Teſtimony upon this reſpect born any where elſe; as alſo in reſpect of true Church Conſtitution and Diſcipline, and to true Magiſtracy and Miniſtry, and to Chriſt's abſolute Authority as King of Saints, and King of Nations, and born in ſuch a publick manner as it has been here formerly and of late; take the Doctors words, p. 165.

'And if in this laſt Combate the Witneſſes be ſingled out as one party, and by Witneſſes be meant 'only ſuch faithful Chriſtians and Profeſſors as do, 'in reſpect of their Godlineſs and Sincerity, hold 'forth an Eminent Teſtimony and Witneſs, above 'that which others of the croud of the common 'Profeſſors do, and ſo not men of Learning, but 'of Holineſs and Zeal, are they who are here ſaid 'to be the real *tormentors* of theſe Enemies: Then 'ſurely in that part of the Reformed Churches, 'where ſuch Witneſſes are chiefly found, who do 'continue eminently to hold forth ſuch a kind of 'powerful Teſtimony as holy men (for this is a

'Teſtimony

'Teſtimony of Holineſs, not of Learning.) —
'ſurely there eſpecially will be the Seat of this War,
'and the field where this Combate is to be fought.

'Now then look generally over (almoſt) all the
'Reformed Churches, and how few of ſuch Wit-
'neſſes, with difference from the common croud,
'do appear amongſt them; the fire, the heat of
'thoſe godly men, their firſt Reformers (which is
'the thing that ſhould torment theſe Enemies at
'laſt) being gone, and the light only remaining,
'which gives but a faint, cold and dull Teſtimony,
'and which theſe Enemies do therefore deſpiſe.
'Only in the Witneſſes of *Great Britain*, both the
'light and heat of Religion have been kept up and
'increaſed; and among them only hath the pro-
'feſſion of the power of godlineſs been continued,
'with difference from the croud of common Pro-
'feſſors. (And according to what appears in view)
'more of ſuch true Witneſſes now in theſe laſt days
'(wherein this ſlaughter is to fall out) are to be
'found in it, and belonging to it, than in all the
'Reformed Churches beſides; and that, according
'to the Teſtimony which they of thoſe Churches
'(who in theſe times of ſcattering have come hi-
'ther for refuge) have and do give; and ſurely the
'place of this killing the Witneſſes, muſt be where
'moſt Witneſſes are. And ſo that, that Kingdom
'may be deſigned more than any other; as in which
'alſo more Eminent are found of thoſe laſt ſorts of
'*Champions*, for the Beaſt who *receive* only the
'*number of his name*, who yet
'ſhall be the chief Executioners
'of this laſt ſlaughter. — Add
'unto this, this conjecture up-
'on *Daniel* 11. *ult.* which Chap-
'ter from v. 36. hath *Graſerus*,
'and Mr. *Mede* in his Diſcourſe
of

Our times in reſpect of the late King and his Confederates have ſufficiently made this good which the Dr. ſo long ago hinted.

'of *Dæmons* upon 1 *Tim.* 4. 1. 2. applied unto the 'Pope who is that King there mentioned.— Now when he shall *go forth* in this last War in such fury and rage with a purpose utterly to destroy; the main event and issue of that expedition of his is made to be this; *viz. That he shall plant the Tabernacle of his Palace between the Seas in the glorious holy Mountain: yet he shall come to his end, and none shall help him, Dan.* 11. *ult.* which the Dr. says he fears that these *British* Islands are here intended, in that they so eminently above all other places of the Churches Reformed, and with difference also from all others do stand *between the Seas*, even wholly among Seas (*penitus toto divisos Orbe Britannos,*) which Islands likewise God hath made the Eminent Seat of the Church in these latter days, and which he hath loved above all the Inhabitants of *Jacob*. 'And in that the Angel there calls this Mountain, 'in an high and transcendent phrase, yet of further 'difference, [the Mountain of delight of holiness] 'or as *Junius* turns it—[the Mountain of holy comeliness] it seems in some way of peculiarity from 'others, even in that respect also, to note out a 'place, which for holiness should more eminently 'be Gods delight, and comely in his Eyes, where 'he should have a most holy people, and which he 'should make a *Land of uprightness*, where his Majesty and Glory should more eminently shine; 'which place notwithstanding, for the tryal of the 'Witnesses in it, God shall again give up unto the 'power of Antichrist, there to *plant the Tabernacle of 'his Palace or Throne*, (or his Clergy, as *Graserus* reads it) even as a sign *Nebuchadnezzar* did his Throne at *Taph-hannes*, when he had Conquered *Egypt*, as 'a sign of that his Victory; by the Conquest of 'which Kingdoms, and regaining them unto him, 'he shall seem so rooted in his ancient power, that

'in

'in hope of all the reſt, the Whore ſhall *ſing, I am no Widow*; and that juſt before her fall: Yet this 'prevailing is but a preparation to Antichriſt's 'ruin: for it follows there in *Daniel Yet he ſhall come to his end, and none ſhall help him*; which notes out as 'that this is to be done juſt before his end; ſo alſo 'that that regaining his power ſhould ſeem ſo to 'ſtrengthen him, that he ſhould be, as it were, 'out of the danger of ruin, and as for ever ſecure.

'But this his ſudden Victory is but as the plant-'ing of a Tent or Tabernacle in a Field, not to 'ſtand paſt three years and a half, tho' that Party, 'and their Abettors, do in their hopes think they 'build for Eternity; but it being of mans, not Gods 'planting, it ſhall come to nothing.

I cannot but conclude what this great man hath ſaid, that Great *Britain* is more like to be that Street of the great City in which the Witneſſes ſhould be ſlain, rather than *France* or *Germany*, or any other Kingdom, and alſo am much perſuaded the late times have accompliſhed what he ſo long ago fore-told. Methinks three years and a half ſometimes ſince expired, looked juſt like the times he mention-eth; had not the Pope placed his Tents here again, and hoped to have had a ſetled Throne? and hath not alſo here been a dreadful ſlaughter of the true Witneſſes of Chriſt, as we before have hinted? and doth there ſeem any ground to expect the like a-gain? So that either the time is paſt, or I hope the Dr. was miſtaken, if it be to come it will be the amaz-ingeſt providence and revolution that ever was in the World; I muſt conclude we are in a moſt happy hour, or elſe there is the moſt diſmal hour near that ever the Godly knew or ſaw ſince the Reformation; a little time will ſhew us more. I can't but expect the *aſcention of the Witneſſes* to draw on apace, in which will firſt fall out that great *Earthquake* where-in

in 7000 men of name will be slain, who were the chief instruments in bringing that death and dismal hour upon the Witnesses of Christ, which the Dr. hath most excellently opened; moreover there is one thing more he hath shewed his thoughts upon, that I am affected with, *viz.* concerning *Daniel's* 1290 days and 1335 days or years, the first he says begun from *Julian's* time, which he concluded ended at 1650 or 1656, and that the other 45 years will bring in the Kingdom of Christ, which makes 1335, and that will expire about 1695 or 1701, between which time he prefixeth the Death, Resurrection and Ascention of the Witnesses and the Earthquake, *&c.* We are no doubt coming towards the end of the wonders, and the Vials of Gods wrath will suddenly be poured forth upon the Enemies of the Church, neither can I think that *Jurieu* is in the right, who thinks the Papal power, *&c.* will fall without or with little Blood, for although when the Harvest is ripe there may not fall so many as at the time of the Vintage, yet 'tis said of men of name shall be slain seven thousand; how many of other sorts who can tell? Besides, that is a certain number put for an uncertain; but when the *Vintage time* comes, the *Blood shall come out of the Wine-press, even to the Horse Bridle*, by which our Expositors generally say is intended a wonderful slaughter, and under the second Vial, which may take in the Harvest Hour. God gives them *Blood to drink, they being worthy of it, because they have shed the Blood of the Saints. Babylon* is to be rewarded as she hath rewarded the Lord's people, and must *drink double of the same Cup she measured to them*, and then what must she look for but Blood, Blood, Blood with a witness, *Rev.* 16. 5, 6. *Rev.* 18. 6. For what Rivers of Blood hath she caused to run down in every Street or Kingdom of this great City.——

There

There are two things more had I room I would speak to.

1. To shew how all our Writers do agree that the rise of the Beast was between the year 410 and 455, but most fix upon 450, or near that time, for then the ten Horns appeared with Crowns upon them, who are said *to receive power as Kings one hour with the Beast*, Rev. 17. Dr. *Goodwin* saith, p. 63. that by the year 456 all the ten Kings were up. *Brightman* begins the Beasts Reign sooner by above 20 years; *Jurieu* saith, he began about the year 450, and will end totally about 1710.

The second thing is to have shewed the nature & glory of Christs Kingdom, which I judge will begin at the Ascention of the Witnesses, for then, as I conclude, the seventh Trumpet begins to sound, and the *first Angel pours out his Vial*, 'tis certain with the *seventh Trumpet*, the glory of the latter days begin, and the little Stone then will begin to smite, & will never cease till all the Image power is broken in pieces, and *the little Stone becomes a great Mountain, and fills the whole Earth*; the Saints must and shall take the Kingdom, *and the knowledge of the glory of the Lord shall cover the Earth as the waters cover the Seas.*—— I am persuaded His present Majesty is raised up to do great things for Christ; and tho' some may strive to obstruct the work of God, and uphold an interest for the Beast, yet they shall be blasted in their designs, and come to shame and ruin in the end; for God is risen up, and his Enemies shall be scattered.

An Account of several Strange Prophesies.

Michael Sandivogius, in his treatise Printed at *Cologn* 1616. speaketh of a Northern Prince that

that shall arise of a Warlike disposition, indued with excellent Vertues which no Monarch doth go beyond in Victories or excell in humanity and piety, and then mercy and peace shall meet together, and Peace and Justice shall kiss each other, truth, (saith he,) shall rise out of the Earth, and Justice look down from Heaven, there shall be one Sheepfold and one Shepherd, he positively intimates that he shall arrive to a universal dominion.

Another of a nameless Author in a Book Printed, 1650 p. 9. Sect. 14.

I find these words speaking of the Judgments of God upon *Europe*, for neglecting the overthrow of Antichrist, ruin of *Rome*, and Annihilation of the Sodomitical order of the Society of Jesus and in the Extirpation of all Kingdoms, are free Estates of Papists, adhereing to them to make way for the Lyon of the North to erect his fifth Monarchy in the ashes of *Germany* wherein shall be established the eternal felicity of the Church, &c.

These three are Predictions said to be of above fifty years standing.

THE Eagle Droops, and Moults his Wings,
And fewd shall grow twixt Northern Kings,
Holland is threatned, * *Spain* shall pine,
And blood shall swell the River *Rhine*,
When once the *Orange* and the *Rose*,
Unite, beware *England's* old foes,
This done, no more shall monstrous pride
Triumphant over Nations ride,

* *Spain now by France.*

The

The Miter falls and scarce shall have,
A Mournful tear, or certain grave,
The Lillies now bewail the loss,
And serve but to adorn the Cross.
The Northern Star at last appears,
And an all Conquering banner bears,
Howl, howl ye Merchants, all your deeds,
Shall now receive their worthy meeds.

The fourth translated out of French *in the year*, 1668.

WIth headlong speed, that juncture doth advance
Wherein the Royal Seat and State of *France*,
The Pope, Priests, Masses, Images, Saints Shrines,
And what with these against Heavens will combines,
By divine Justice, shall to ruin fall,
I much mistake, or some Angelical
Spirit these verses did suggest,
Whilst in the morning sleep I took my rest,
I God to witness call, and's heavenly hosts,
I saw indeed, or at the least suppos'd,
I saw an Angel who did shew to me
In a fair written Table this same Prophecy.

The fifth translated by Parcus *in his exposition of the Revelations.*

A Prince shall rise out of the Nation of th
most illustrious Son — having a Long Fore-
head, lofty Eye-brows, long Eyes, and an Hau
Nose, he shall draw together a great Army, and shal
slay all those who fly from his face, and hide them-
selves in the Mountains & Caves, he shall be marri
to Justice, as the Bridegroom — he shall destro
and burn *Rome*, and *Florence* with fire; he shal
put to death the higheſt Prelates of the Clergy, who
hav

have uſurped *Peters* ſeat, and many other things, he ſays, he ſhall do.

Predictions of Mr. George Withers.

I Shall not fail in't which is to preſage,
That *Babylon* ſhall fall in this our age,
Or ſet a laſting Period to their hate,
A bloodleſs Maſſacre here is already,
Begun amongſt us and it will be bloody,
When you perceive admittance of thoſe ſtrangers,
Who firſt began our Plagues, renew our dangers,
And then they who ſuppoſe their perſons free,
Will with the reſt in equal Perils be,
For boundleſs luſtings Miſchiefs will beget,
Which lies within the Womb unheeded yet,
Where ſin and Death are Twins conceived together,
Though born a little while before each other.

Another of Mr. Withers.

THere will to th vart your hopes a new Star blaze
Within the Weſt, that ſhall the world amaze,
And influences through the univerſe,
So quickly and prodigiouſly diſperſe,
That aided by Concurrent Conſtellations,
It ſhall have ſome effects upon all nations,
And cauſe ſuch changes, as ſhall make a ſtand,
In their attempts which they have now in hand.

60 Grebner 69 Banner

IS thus inſcribed in that family; *In comitum imperii leones, cum principis Gulielmi Uraniæ filio Mauricio, felici Heroi ſocianti ſe alicui Daniæ de ſtirpe.*

61. And ſubſcribed thus, *Hoc vexillum de fratribus quod;*

quod; Urgnia principis & eorum posterò Illustrissimè intelligendum; his words of them are these, *Leonis nostri audaces in prima acie fremuit, unde nobis potentia crescit, & gloria, & fama.*

I know not (saith my Author) whether formerly the Family of *Orange*, did Intermarry with any descendent from a Daughter of *Denmark*, as is here intimated, it is sufficiently known this Princess was by her great Grand Mother Queen *Anne* of that family. And if the Prince of *Orange* as he here predicts, must lead the forlorn of the Northern Army, as he manifestly musters them with the Auxiliaries of *England*, their growing Estate and Honour, must be by their Aid; and so shews who is to be the leading Monarch. This has been Printed several years.

Nostradamus *predicts*,

THAT *Rome* shall be ruled by the Britanish head, —— That the new Prince that joins the lower and Northern Countries of *Europe*, shall be the instrument of loss to the Church of *Rome*. And that the Bishop of *Rome*, together with his Clergy, except they shew themselves willing to be reformed: shall be made to spit Blood when the Rose shall flourish. ——

That of the *Trojan* Blood shall spring, a Prince of a doughty Dutch Heart, who shall attain to so high a degree, that he shall chase far away the Arabick or Mahometan multitude, and likewise return to the Church her Ancient Eminency and Sincerity.

I leave every man to his own liberty to Judge of those predictions as he pleases, I always lookt upon such kind of Prophesies as doubtful, and no certain conclusions to be drawn from them.

Post script.

A Poſtſcript,

Giving an Account of the Judgment of a late nameleſs French Author, concerning the Non-effuſion of the ſeven Vials, with his Anſwer to Mr. Jurieu.

JUſt as I had quite finiſhed this Treatiſe, I met with a Book lately writ by another worthy *French Miniſter, intituled, A new Syſteme of the Apocalypſe*, who aſſerts the Non-effuſion of the Vials, proving that none of the 7 Vials or laſt Plagues as yet are poured out, with an anſwer to Mr. *Jurieu*; which Author I am not a little affected with, and therefore have thought good to add ſome ſhort hints of the moſt remarkable paſſages contained in it about our preſent Controverſie.

Firſt, Of the Harveſt and Vintage.

The Harveſt, he ſays, ſignifies thoſe initial Judgments which were executed by means of the Reformation begun in the laſt Age by the miniſtry of *Luther, Zuinglius*, &c. p. 91. to which I cannot agree, becauſe I judge the Harveſt is not ripe until the end of the 42 Months, and ſignifies more and greater ruin to the Beaſt and his Kingdom, than was effected then, or till this time.

1. *The Vintage*, he ſays, ſignifies a definitive Judgment which ſhall ruin the *Papal Empire*, beyond recovery, and to begin at the beginning of the end of the 42 Months, I conclude the *Harveſt* comes in at the beginning of the 7 Vials, and the Vintage at the latter part of them.

Secondly, As to the opening of the Temple, and of the Smoke, &c.

He ſays, *the opening of the Temple* alludes to the Church of the *Jews*, which was ſhut up under *Abaz*,

and opened under *Hezekiah*. From hence he notes three things, (1.) That the Vials belong to this ſtate of the Church, wherein Antichriſt is made manifeſt, and wherein there ſhineth a meaſure of light in the Church. (2.) That the Vials are all contained under the 7th Trumpet. (3.) The Temple is not only here repreſented open in order to give paſſage to the 7 Angels that pour out the Vials, but to give way for all Nations to enter in, according as it is ſaid, *v.* 4. *That all Nations ſhall come and worſhip before God. The ſmoke that filled the Temple* anſwereth to the Cloud *that covered the Tabernacle of* Moſes, *and the divine glory* — the Smoke was a Symbol *of Gods gracious preſences* in the midſt of *Iſrael* — and ſo ſignifieth *Gods return to his Temple, or the glory of the Church*; — 'tis added, *No man was able to enter into the Temple till the 7 Plagues of the 7 Angels were fulfilled*, which inimateth that tho' the time of the deſtruction of the Churches Enemies draweth near, and the time wherein the Goſpel ſhall ſhine bright in the World, yet that the Goſpel will not be univerſally received till after the ſubverſion of *Babylon*, which will not be until the Vials have been poured out; — yet ſome are ready to think the fulfilling of the 7 *Plagues &c.* alludes to the fulfilling of the time of their firſt pouring out, and not till they are all poured out.

Of the 7 Trumpets, 7 Thunders, and 3 Woes.

As touching the 7 *Seals* and 7 *Trumpets*, he much agrees with our Expoſitors, he concludes the firſt Woe fell out under the 4th and 5th Trumpets; take his own words. St. *John* tells us, *c.* 8. 13. that he heard *an Angel flying through the midſt of Heaven, ſaying with a loud voice, Woe, woe, woe to the Inhabitants of the Earth, by reaſon of the Trumpets that are yet to ſound.* After the ſounding of the 5th Trumpet St. *John* adds, *One woe is paſt, and behold there come two more hereafter.* One of theſe two woes fell undoubtedly

edly out under the 6th Trumpet, under which Mahometaniſm and the Turkiſh Army deſtroyed the whole Eaſt, and therefore the third woe muſt come to paſs under the ſeventh and laſt Trumpet.

'That all the Vials, ſaith he, being contained under the 3d *woe*, they are yet to be poured out, for as much as we are this year 1687. ſtill under the ſixth Trumpet, and groaning under the preſſure of the 2d woe.

'So that here we have a new proof that all the Vials from the firſt to the laſt are yet to be poured out, for as much as the *Vials* are no other thing than the 7 *Thunders* which are ſpoken of, *Rev.* 10. and indeed the *Thunders* are 7 in number as well as the *Vials* are; and as the Thunders do ſignifie the Judgments of God againſt the Enemies of the Church, ſo the Vials do ſignifie the ſame, in that by them the wrath of God is to be conſummated. Moreover, the things threatned by the Thunders are delayed from being executed until the ſounding of the 7th Trumpet and therefore were to be ſealed up until *the Myſteries of God ſhould be finiſhed*, (which in my judgment means the whole of the Beaſts 42 Months,) which agrees with what he further ſays, p. 249. The *Myſteries of God* (ſaith he) is the bringing in of the Kingdom of Chriſt, and the uniting of all Chriſtians, from whence that peace of the Church ſhall ariſe, and if there be any difference between the *Vials* and the *Thunders*, it conſiſteth only in this, *viz.* the Thunders are the denunciation of the Judgments of God, and the Vials are the execution of them, for tho' the Thunders were heard by St. *John* under the 6th *Trumpet*, yet they were not to be executed till under the 7th, when all the *Vials* ſhall be poured out.

He then proceeds to ſpeak his conjectures about the pouring out of all the 7 Vials.

1. On the earth, which (he thinks) intends the

loss of Church Revenues and so falls upon the Worldly and Carnal Interest of Antichristian men (let the Carnal Earthly and Self-seeking Prelates and Clergy look to it.)

2. *Vial upon the Sea*, &c. The Sea, he says, is the Papal Kingdom, (in this he agrees with reverend Mr. *Knowles*.) 'In its uttermost extent, not only the 'Countrey where the Pope is Soveraign, but likewise all those Princes who acknowledge him, *and* 'this Empire shall become as the blood of a dead man, &c. 'So that every Soul which liveth in it shall die. That is (saith he,) the government of *Popish Princes* shall not be able to endure their Yoke, as fish cannot live in waters which are turned into blood.

3. *Vial on Rivers*, he concludes, means Popish Doctrines.

4. *Vial on the Sun*, in all likelyhood, saith he, is the *Ottoman Emperor*, as the 4th *Trumpet* raised him, so the 4 *Vial* shall pull him down; I think it rather means the *German* Emperor.

5. *Vial*, on the Seat of the Beast, is meant the City of *Rome*, saith he, which is here threatned, and all agree with him in this.

6. *Vial poured out on the great River* Euphrates, *and* 'the waters thereof were dryed up, that the way of the 'Kings of the East might be prepared, &c.

The sixth Vial 'destroyeth the *Empire of the Turks* 'and their Religion which the *sixth Trumpet* had advanced to the highest pitch of its Grandeur for the 'River *Euphrates* does, saith he, undoubtedly signify 'the people of that part of the world, and its waters being dryed up denotes the end of that *Empire* 'and their Religion, after which there will be nothing to hinder, either the Kings of the East who 'shall be enlightened and converted, or the Jews 'who are there dispersed in great numbers from 'marching into the West, to help to finish the de-

'struction

'struction of the beast, he after intimates that he believes by the Kings of the East the Jews are 'meant, *&c.* And by the 3 unclean Spirits he judges are 'intended the *Jacobins*, the *Cordeliers* and the *Jesuits*.

7. '*Vial poured into the Air*, he thinks, signifies the 'Antichristian Religion, and that this Vial shall clear 'all places of it; *It is done*, that is, the mystery and 'total ruin of the Papacy — *time shall be no more*, 'for the Whore or Church of *Rome*, & her Idolatry.

Of the rise of the Beast.

'As touching the rise of the beast, he says, *p.* 275, 'It was when that Imperial Edict came forth to 'establish *Rome*, *as Sovereign over all other Bishops* 'which was in 445 in favour of *Leo* I. and so may 'hope to see the end about 1705. but reverent Mr. *Knowles* rather fixes on the year 428, or thereabouts, for which he cites *Simpsons History* of the Church, *lib.* 4. *Socrat. hist. Eccl. cap.* 3 *Helvicus* in *concil. Taurinat. cap.* 7. *Magdeb. cent.* 5. *cap.* 10. Which ended in 1688. a year I hope that hath laid a foundation for the utter ruin of the Papacy in this Kingdom, & brought a sudden change & great overthrow upon the *Old Whore* here amongst us; we have a King now, blessed be God, who has it put into his heart with other Kings and States to hate the Whore, and the work we hope is begun.

See Mr Knowles *Exposition on the* Rev. p. 130.

Some brief hints of this French *Ministers Answer to Mr.* Jurieu, *about the Vials.*

'SAith he, Mr. *Jurieu* builds his commentary on 'Rev. 16. *i.e.* in that he considers the seven 'Vials, as seven Periods of time, making the first 'Vial to fall upon the 10th. age, and lasted 150 years 'p. 2. and the 6. *Vial* he affirms to have continued 'from the year 1429. till the time of *Luther*, at

'which time he begins the seventh. *Vial.*

'This, saith he, is the great principle that Mr. *Jurieu* goes upon, *i.e.* the 7 *Vials* are certainly '7 Periods of time: and after this principle, saith he, 'he draws three conclusions. (1.) That there is a 'difference between the *Vials* and the Plagues, that 'the 7 Plagues are the Judgments of God, and the 7 '*Vials* denote the 7 Periods of time, wherein those 'Judgments are to fall upon the *Papal Empire.* (2.) 'That all the Plagues are designed against the Papal 'Kingdom, and not so much as one of them against 'the Empire of the Turks, *'tis certain, saith* Jurieu, '*that the 7 Plagues are entirely intended against the Empire of the Beast.* (3.) That there are in all thirteen 'Plagues, whereof the 6 first have destroyed the *Roman Empire* as civil, & these 6 Plagues fell under the 5 first 'Trumpets, and that the 6th. Trumpet which is divided into 7 *Vials*, shall destroy the same *Empire* as '*Ecclesiastical and Papal*, and that the *Vials* have been '*pouring out* since the 10th. *Century*, that the 7th. is 'not yet wholly poured out, but that it begun at the 'time of *Luthers reformation*, and will end at the general reformation, *&c.*

'Now, saith this learned French Minister, whereas Mr. *Jurieu's* principle is, that the 7 *Vials* are certainly 7 *Periods of time*, this hath no evidence in it, being neither certain nor clear, to those that are versed in the reading the Prophets, —— saith he, *Jurieu affirms that the* 7 Vials *signifie an Hour-glass and not a cup; for a cup is of another form than a* Vial, *in that this hath a large Belly and a narrow Mouth*, —— to 'which our Author saith it is not about the form of 'a Vial that we treat, but about the signification of it, nor is there any Greek Author that 'ascribeth to the word Vial, the signification 'of an Hour-glass; —— But by all Dictionaries it 'does appear that the term Vial signifies a Cup, a

'*Chalice*,

Chalices, in a word, a veſſel deſigned to drink in, ſo that Mr. Jurieu's great principle is more than doubtful; but then the uſe to which St. John applies this term Vial, does make us plainly ſee its falſhood in Rev. 5. 8. The 24. Elders fall down before the Throne, having Golden Vials full of odour, which are the Prayers of the Saints, where Hour-glaſſes uſed to offer Incenſe in, and to ſcatter perfumes in places of worſhip, —— Again he ſaith, that the term Vial can have no other ſignification but this, i. e. in that the wrath of God whereof they are ſaid to be full, chap. 16. the Vials are ſaid to be full of the wrath of God, and are poured out, are (ſaith he) Hour-glaſſes ſaid to be caſt into the Air, on the Sun or Sea, &c. Moreover he refutes Jurieu about the Trumpets, and that they rather ſignify Trumpets proclaiming War, than Trumpets whereby the Jubilees were publiſhed, and ſo ſhews his weakneſs in aſſerting the Trumpets to ſignify Periods of time: ſith years of Jubilee were years of joy, but theſe Trumpets brought in woe and lamentation with them, ſo that it is not true, ſaith he, that the Trumpets of St. John, intimate Periods of time, by an alluſion to the Trumpet which publiſhed the Jubiles, and it is yet leſs true that the Vials are Hour-glaſſes to mark theſe Periods by; Mr. Jurieu's principle being falſe, ſaith he, all the concluſions which he draws from it, muſt neceſſarily be falſe alſo. (1.) 'Tis falſe that there is a difference between the 7 Plagues and the 7 Vials, ſeeing they are the ſame Judgments of God, againſt the Enemies of his Church. (2.) 'Tis falſe that the Plagues are deſigned only againſt the Empire of the Beaſt, for, ſaith he, the Trumpets and Vials have in part for their object the Turkiſh Empire, and Mahometan Religion. (3.) 'Tis falſe that the 6th Trumpet is ſubdivided into the 7 Vials, and that the 7 Vials have been pouring

'out ſince the *tenth Century*, for 'tis the 7th Trumpet 'that is ſubdivided into the 7 *Vials*, becauſe 'tis under 'the 7th Trumpet that the *Vials* ſhall be poured out, 'whoſoever well conſiders what is to arrive under 'the 6th *Vial*, according as St. *John* has deſcribed it, 'and thereupon compares it with what is to come 'to paſs under the 7th *Trumpet*, may from thence 'prove, that the Judgments of God repreſented by '*pouring forth of the Vials*, agree admirably with the 'effects of the 7th Trumpet, and may from thence 'conclude, that the ſubdiviſion which Mr. *Jurieu* 'attributes to the 6th Trumpet, agrees only with the '7th, *p.* 10.

He then proceeds to defend a former Book writ-ten by himſelf, (as I ſuppoſe) againſt *Jurieu* about the *Vials*.

The firſt foundation upon which he goes is, that the *Apocalypſe* is nothing but a continuation of the Prophetical Hiſtory of *Daniel* concerning the 4th *Monarchy* which is the *Roman Empire*; and concern-ing the Kingdom of Jeſus Chriſt. ——

The 2d is, that the *Apocalypſe* predicteth 3 changes that were to befal the Roman Empire, by the firſt, 'it was to paſs from *Paganiſm* to *Chriſtianity*, by the 'ſecond, it was to paſs from *Chriſtianity* to *Antichri-ſtianiſm* and *Mahometiſm*, and by the 3d it is to return from *Antichriſtianiſm* and *Mahometiſm*, to Chriſtianity purified by a general reformation.

'The 3d rule by which he goes is, that the firſt 'change fell out under the 6th ſeal, that the 2d came 'to paſs under 6 of the Trumpets, and that the 3d 'ſhall arrive under the 7th Trumpet, that brings in 'the *Vials*.

'The 4th is, that theſe three viſions, *viz.* that of the *Seals*, that of the *Trumpets*, and that of the *Vials*, are the three principal *Viſions*, and do comprehend the whole Prophetical Hiſtory concerning the *Ro-*

'*man*

'man Empire, and the Church of God, and that all 'the other *Visions* are but commentaries upon these 'three.

'The 5th is, that none of the Vials are contempo-'rary with any of the Trumpets, except the seventh 'Trumpet, and that there is as much difference be-'tween the time of the *Trumpets*, and that of the *Vials*, 'as there is between the time of building, and the 'time of destroying what is built, and that we are 'to see all that overthrown under the *Vials*, which 'was established under the *Trumpets*; this does evi-'dently appear, in that the *Trumpets* and the *Vials* dis-'play themselves towards the same subjects, and that 'the effects of the *Vials*, are different from those of 'the *Trumpets*. And this difference is so great, that 'whosoever considereth it carefully and without 'prejudice, will be convinced that whatsoever was 'produced and raised under the *Trumpets*, shall fall 'into decay and come to ruine under the *Vials*.

For whereas under the *1st Trumpet* there fell *upon the Earth Hail mingled with Fire and Blood*; instead of this under the first *Vial* there falls *upon the same Earth, i. e.* those who worship the Beast, *&c. a noisom and grievous sore*.

And whereas under the *2d Trumpet* there was a burning Mountain cast into the Sea: So that the third part only of all that was in it died.

The 3d Trumpet made the Fountains and Rivers become bitter; but the third *Vial* represents the Rivers and Fountains *changed into Blood*.

The 4th Trumpet, lays before us, *the third part of the Sun*, and of the *Moon*, and of the *Stars*, smitten, *i. e.* The 3d part of the *Roman Empire* darkned by the pestilential Doctrine of *Mahomet*, and invaded by the Army of the *Turks*: But the *4th Vial* which is poured forth only upon the *Sun*, seems to threaten the *Ottoman Empire* and *Religion*.

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The 5th Trumpet foretells the fall of a great Star, to whom were given the *Keys of the bottomless pit*, out of which there rose *a Smoke and Locusts*. The Keys plainly shew *Rome* to be meant, in that she challengeth to have the Custody of the Keys committed to her, and pretends to be the Seat of St *Peter*; and this denotes the growth of the *Papal Empire*. But the *5th Vial* is poured out *upon the Seat of the Beast*, *i. e.* upon *Rome*, which predicts her destruction, and therefore represents *his Kingdom become full of darkness*, and his Subjects *Gnawing their Tongues*, through despair.

The 6th Trumpet, as also the *6th Vial* have the River *Euphrates* for their Subjects, but with this difference, that the *6th Trumpet* loosed the four Angels that were bound in the *River Euphrates*, which represented the growth of the *Turkish Empire*, and of their Religion, whereas *the 6th Vial* dries up the said River, and produced the end both of their *Religion* and *Empire*.

The 7th Trumpet denounceth the 3d, and last woe, and under it the Vials of Gods wrath are to be poured out upon all the enemies of the Church, in order thereby to manifest and fulfil the *Mystery* of God, which is nothing else save the reuniting all *Nations* under the Scepter of Jesus Christ which will begin the *Millennian* Reign.

'These are the principles, upon which, saith he, the '*Anonymous Author*, hath built the Systeme of his Ex'planations, which as he Judgeth to be beyond all 'possibility of being overthrown, so it is from this 'source that he will bring his answers to those rea'sons which Mr. *Jurieu* hath endeavoured to prove 'that all the *Vials* are already poured out, and also 'the defence of the Reasons, by which he hath in his 'Illustrations proved that they are not yet poured 'forth, *p.* 14.

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'He then proceeds to answer all Mr. *Jurieu*'s reasons which the said *Jurieu* brings to prove all the *Vials* already to be poured out.

'The proof, saith he, which Mr. *Jurieu* grounds upon the conformity of the first 4 *Vials*, with the *Events* observable in the history of the *Pagan Empire*, is perfectly overthrown by considering the nature of the *Vials* themselves, for they are nothing else but the Judgments of God upon the *Papal Empire*, in order to destroy it, but the events which he will have to answer the 7 *Vials*, produced a quite contrary effect, *i. e.* They raised it, they increased it and brought the *Papal Empire* to its grandeur, the wonderful corruption of the *tenth Age* signified according to Mr. *Jurieu* by the *noisom sore* of the *first Vial*, served to diffuse the darkness of Error and Idolatry by which that Empire is supported, the *Croisad's*, which he will have to be signified by the *Sea* & *Rivers* under the 2*d* and 3*d Vials*, as likewise the *Suns scorching men* under the 4*th Vial*, which he will have to prefigure the growth of the *Papal Authority*, did all contribute to the rendering the *Empire* stronger and more terrible.

How then could these *Vials* (which are the Judgments of God, nay and the last plagues and Judgments to finish the wrath of God upon the Beast and *Babylon*) be said to be poured out to increase and perfect the grandeur of the *Papistry* or *Papal Empire*.

Jurieu to answer this difficulty would have us believe, *that some of the severe Judgments of God, nay* and they must be some of the last Plagues or Judgments too, *the Popes are not the Subject, but the instruments, these plagues*, saith *Jurieu*, *fall upon those who worship the Beast and his Image, and not upon the Beast himself and false Prophet.*

To which our worthy Author replies that it is

Impossi-e

Impossible that an *Empire* should be smitten with Plagues and Judgments of God, in order to its being weakned, and impaired, and that its head and Soveraign should in the mean time no ways suffer (to which I might add but contrarywise great strength thereby) the union, saith he that is between the head and the members, is wholly inconsistent with any such a notion, whensoever the body is very sick, the head is in a very ill condition; and this holds more truly in reference to a *Political body* than to the *body Natural*, whereas 'tis a Spiritual Empire, *viz.* Antichristianism, the Judgments that are to be executed upon it are to be Physical and Penal evils, which as punishments are to weaken and subvert it, the Judgments of God against an Empire whose criminalness from the very nature of it, lies in its Errors, *i. e. Idolatry, Tyranny*, &c. which comprehends in them the corruption of manners, cannot consist in evils of offence, but the first 4 *Vials* according to *Jurieu*, import evils of crime, & not of punishment, & do strengthen and advance the *Empire* or *Papistry* in all that is essential to it, instead of depressing and enfeebling it, for it never had so great power and Splendor as it enjoyed from the 10th to the 14th Century, and that is the time according to Mr. *Jurieu*, for the effusion of the 1st 4 *Vials*, never man was certainly more mistaken, our author proceeds and confutes *Jurieu* as fully, in respect of what he affirms to be the effects of the other 3 *Vials*, which I have not room to insert, *p.* 17.

Imp. 24. our Author confesseth that *Luthers* reformation was a Judgment of God upon the Papal Kingdom, (yet not the effects of the 5th *Vial* according to Mr. *Jurieu*, nor the 1st *Vial* according to some of our English Writers) for he withal says, that it was an effect of the 6th Trumpet, which continueth

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to repreſent the War of Antichriſt againſt the Church of God: till then Antichriſt had been always victorious againſt the Saints for more than a 1000 years, but then came to receive a diſaſter; now this misfortune befel the *Papal Empire*, ſaith he, under the ſixth Trumpet, which being the laſt ſave one, was the ſeaſon that the War was haſtning to an end, and that the laſt Trumpet was about to ſound under which this War will both *actually end*, and all the *Vials* come to be poured forth, but the damage which the reformation hath done the Papal Kingdom, tho' it hath diſmembred it, is only a beginning of its ſorrows, and is but an effect of the War which was to continue 42 months, during the time of all the ſix Trumpets, and which ſhall be finiſhed thro' the effuſion of the *Vials* under the 7th Trumpet; to which let me add, what greater reaſon have our Engliſh Writers to fix the pouring forth of the 1ſt Vial, about the time of *Luther*'s reformation wrought by his preaching above others, who go as high as *Waldo*, nay, with *Jurieu*, to the tenth age, ſince there was ſome worthy men in every Century, that bare a brave teſtimony againſt the Papal Idolatry, and wounded the Papacy very ſorely, tho' 'tis granted not to ſuch a degree as in the laſt age? Beſides, what reaſon is there to conclude the Harveſt of Gods wrath is come, till 'tis fully ripe? and why ſhould we conclude it will be fully ripe till the 42 months are expired, which ſeems to be the ſet time of cutting down? I do conclude the ſlaying of the Witneſſes of Chriſt quite fills up their meaſure, and ſo makes way for the 7th Trumpet and *Harveſt of Gods wrath*, —— when the meaſure of the Churches afflictions ſhall come to their height, and the Beaſt will have filled up his number and meaſure of wrath againſt Gods people, then will the time of Gods fury break forth, which will be as he obſerves when the 6 *Trumpets* ceaſe

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sounding, and the seven Vials, which are the seven Plagues, shall arrive and begin to take place against the Papacy, and against Mahometism; 'tis, saith he, for this reason that 'tis said by the seven last Plagues (which are the *Vials*) the *wrath of God is finished*; from whence it followeth that the *Vials* are not contemporary with the *sixth Trumpet*, and that it is not the *sixth Trumpet* that is subdivided into the seven *Vials*, but that this subdivision is to be assigned to the *seventh Trumpet*; the *sixth* as well as the *five* preceding speaketh nothing save War against the Church of God; so long as it lasts *Antichrist* abates nothing of his fury, but constantly makes the same Efforts for the oppressing of the Truth, and such who do profess it: But as soon as the seventh Angel comes to sound, the case will be quite altered, the Wrath of God will break forth, and the Vials empty themselves. And this is the reason why the Vials are called the seven last Plagues by which the Wrath of God is fulfilled.

Lastly, He shews us that the *seven Vials* or last *Plagues* do manifestly allude to the *Plagues of Egypt* because they are called Plagues as well as Vials, and are also poured out upon *Spiritual Egypt*; and seeing, saith he, the Plagues of *Egypt* did take up but a short space of time, we may not 'allot years; nay, may be, saith he, not allow 'months, for the Execution of all the *Egyptian* 'Plagues, why then should it seem strange that all 'the *Vials* should be poured out within the *space of* 'fifteen or eighteen years? The *third woe cometh quickly*, under which all the *seven last Plagues* shall be poured out, which signifieth that all the Plagues shall be poured out, saith he, close upon one another; (in this he so agrees with what Mr. *Came* hath written upon the same account directly) let us remember, that there is no *natural Agent* which acteth with

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the rapidity that fire doth, *our God is a consuming fire*, and *'tis a terrible thing to fall into his hands*; the fire of Gods wrath will burn doubtless (when it begins to seize upon the combustible matter of the Antichristian state) with great *fury God will make a short riddance of his Enemies*; *the second woe is past, and behold the third woe cometh quickly, Rev.* 11. 14. We are to observe (saith he,) that this is not said in prediction of the *two first woes*, all that is said of them *they shall come*; but this *quickly* is not added, save in the prediction of the third woe. Whence we may conclude, that the seventh Trumpet shall immediately follow the Resurrection of the Witnesses, whose death, as it fell out in 1685, so their Resurrection shall ensue within three years and a half; in this he agrees directly with *Jurieu*, it will be well if they do not both prove mistaken.

However there is no doubt but we are near *the time of the end*, and I hope the *Witnesses* are risen, or suddenly (here in Great *Britain*) will rise. *Bone* (methinks) is *coming to his Bone*, or already have not we seen of late a day like that spoken of, *Ezek.* 37. 7, 8. *A noise like that of shaking, and the Bones came together Bone to his Bone, and Sinews and Flesh coming upon them*, and is not *Breath come into them?* and *do they not begin* to live? is not their hopes revived, and are they *not up upon their feet?*—They *may be a very great Army in due* time. Look about you, O ye Saints, what is your expectations? are ye ignorant of the signs of the times and willingly ignorant? do you not look for great things? or are ye still *as men that dream?* know ye assuredly that *the Kingdom of our Lord*, and *of his Christ* is near; nor let none perswade you there is no greater glory, nor different Kingdom state approaching, than what hath been since the Resurrection and Ascension of Christ, for 'tis not till the ending, or the latter end of the fourth Monarchy, that the God of Heaven will set up his Kingdom in the glory of it, when *the knowledge of the glory of the Lord shall fill the Earth as the waters cover the Seas, all the Kingdoms under the whole Heavens shall be given to the people of the Saints of the most High, Dan.* 7. Look suddenly for a fearful and an amazing Earthquake, for it will come, it cann't be far off, and it will be such a dispensation that *England* has not known, *it will be the time of* Jacob's *trouble, but he shall be saved out of it*

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woe to the Earth, to the wicked, to those who have had a hand in the slaying the Witnesses, who are Enemies to the power of godliness, who strive to keep up an Antichristian state, their day is near, and the time they must be judged, God will now turn his hand upon his Enemies, his wrath is mine, and the day in which he will plead the Controversie of *Sion*, *the Decree is gone forth*, and it cannot be reversed, watch and pray, take heed you are not found in the Earthly Spirit, for if you are, you will be shaken in pieces, and fall with the Enemy, and rise no more, yet I doubt not but the Enemy will strive, kick and struggle exceedingly, (like a Beast that has received its deaths wound,) just as they go off the Stage, and somewhat like this, methinks, we plainly see at this very time. But tho' the work may seem to be obstructed, yet I doubt not but it will revive again, and in due time prosper and be accomplished.

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The Myſtical Numbers in Daniel *and the Revelations, calculated by the H. Scriptures only, without the help of Humane Hiſtory.*

By a worthy Miniſter of the Goſpel.

GOD having given the Scriptures to his Church 2 *Tim.* 3. 16. for her uſe and benefit here on Earth; ſo the Times & Numbers (part thereof) have, are and will be of uſe to her: Therefore the Angel *Dan.* 10. 21. (for the opening the Viſion, and the confirmation of his Faith in the Will of God revealed therein, *v.* 14. concerning his Church, and what ſhould befal her for times to come here on Earth) tells him that he would ſhew him *what was noted in the Scriptures of truth.* And although this part of the Word, hath been moſt hard to be underſtood; yet (beſides that common advantage to our Faith, that the times are ſet by God, not only in his own Eternal purpoſe, but his revealed Will; which is a good Foundation of Faith to believe and expect accordingly) the more particular knowledge of them as truly opened, muſt be of ſpecial uſe and help to our Faith, both to prepare for ſuffering, and expect deliverance. With what diligence then ſhould we with unbiaſſed minds make our applications to him that is the Revealer of ſecrets: An Eſſay towards which followeth.

Firſt, *I premiſe there is as ſweet a Harmony in this part of the Word as in any other.*

Secondly, *That this Harmony, and the right underſtanding of the Times ſet, is to be found out in the Scriptures themſelves.*

The firſt number I ſhall begin with, is that great

number of 2300 days, (a day for a year, as is uſual in Scripture,) *Dan.* 8. 14. Which I conceive includes all the leſſer in *Daniel* and the *Revelations*, all of them being but parts of this; God in his wiſdom having ſo divided this number according to the ſeveral Circumſtances of Providence the Church was to come under.

I conceive this number of 2300 was headed, or doth take its beginning, from the year God tranſlated the *Babylonian Monarchy* to the *Medes* and *Perſians*, which was the third and laſt of *Belſhazzar's* Reign, who was alſo the laſt of the *Babylonian Kings*.

1. Becauſe I find no times ſet in Scripture to begin before they are given forth, tho' ſeveral a great while after.

2. The Queſtion, *Dan.* 8. 13. is, How long is the Viſion to give both the Sanctuary and the Hoſt to be trodden under foot? and the anſwer is, to 2300 days: So that time relates to the ſuffering of the Church then to come.

3. *Daniel chap.* 8. 1. dates it in the Third of *Belſhazzar, in the year* he ſaw the Viſion; tho' when he ſaw it, he was in *Shuſhan*, a chief City in the Province of *Elam*, which is in *Perſia*. *Daniel* was in *Babylon*, call'd to Expound the Hand-writing when the City was taken, *chap.* 5. 13, 30. But when *Darius* the *Median* had taken *Babylon*, and had ſo inlarged his Dominions by the *Kingdom of Babylon*, he, for the better Government of the whole, *Dan.* 6. 1, 2. ſet over the Affairs of the Kingdom 120 Princes, and three Preſidents over them, of which he made *Daniel* chief; ſo that there is great reaſon why he ſhould be in the Royal *City Shuſhan*. But this falling out in the third of *Belſhazzars* Reign, that he loſt his Kingdom, *Daniel* dates the Viſion that year, tho' he was in *Perſia* when he ſaw it. God (*chap.* 7. and in the firſt of *Belſhazzar's* Reign) ſhewed

ſhewed in Viſion unto *Daniel*, under the repreſentation of *four Beaſts* the *four Monarchies* which ſhould rule in thoſe parts of the World, where his Church then was, and was to be in after times, during all her ſuffering ſtate, till *Chriſts Kingdom* on Earth was to come, *Dan.* 7. 27, 28. God having before ſhewed by *Jeremiah*, *chap.* 25. 11. the ſufferings of his Church under the firſt of theſe for 70 years; The ending of that Monarchy, and the 70 years was to be together in the ſelf-ſame year, which was alſo to fall out in the Reign of *Nebuchadnezzar's* Grandſon, *Jer.* 27. 7. which was this *Belſhazzar*. Now in the laſt of this *Belſhazzar*, and the firſt of the *Medes* and *Perſians*, God ſhews to *Daniel* how long the Church was to ſuffer under the three that were to ſucceed, and twas to be for 2300 years longer, before the Churches deliverance was to be compleated, and Peace and Righteouſneſs eſtabliſhed in the Earth, under the bleſſed and glorious Reign and Government of Chriſt and his Saints on Earth, *Dan.* 7. 27. 28. with *Pſal.* 72. the whole *Pſalm*. Well might theſe heavy Tydings cauſe his countenance to change by the trouble of his mind about this matter, as the Repetition after *Dan.* 8. in the deſcription of the 3 that were to Reign the 2300 years yet to come, 25 *v.* 19, 20, 21, —— 26. cauſed him to faint, even to ſickneſs for certain days, *v.* 27. I ſay, well might theſe things be ſo diſtreſſing to the Mind and Spirit of the Prophet, when he was expecting deliverance to the Church of God. For in this very year the firſt of *Darius*, *Dan.* 9. 1, 2. He underſtood by the Books of *Jeremiah*, the ending of the 70 years Captivity in *Babylon*, together with Gods providence in ending that firſt Monarchy, *Jer.* 27. 7. they being at a loſs at which of the 3 goings into Captivity to head that number before, for there were 3 goings into captivity, as 2 *Chron.* 36. 6. and 10 17.

The next thing is how to carry on this time of 2300 years, according to Scripture. And first I shall premise,

1. That it is not so material to enquire what of this time is run out, in and under each of these Monarchies (there being so much time alloted by Divine appointment for the whole) if we can but find the time carried on in Scripture, it is sufficient, for as God set the time then to come, of the first Monarchy, in the 70 years of his Churches sufferings under it, so he sets the whole time of the three that were to succeed in the 2300 years of his Churches sufferings then to come.

2. That Histories do greatly differ, both as to number of *Persons reigning*, and the time that each reigned, that they rather confound than help in this matter, and is one reason why Expositors have so varied; each following him whom he liked best, and endeavouring to reconcile the Scriptures to them, when indeed we should reconcile them to the Scriptures, and if they speak not according to them, not to hear them. And therefore to prosecute my design, I find we may reckon up this account of 2300 years (so many of them as were past at Christs death) by Scripture thus.

First, 21 years after the 70 years expired in the ending of the *Babylonian Monarchy*, which was the time of *Darius* his Reign, after he took *Babylon*, before *Cyrus* came to the Throne, who was foretold by *Isaiah* the Prophet, *Chap.* 44. 28. to be the Person that should let go Gods Captives; who accordingly did, *Ezra. c.* 1. Now the Scriptures give us this account;

1. That the *Medes* and *Persians* were but one Monarchy.

2. That the Government was in the seed of the *Medes*, at the time when *Babylon* was taken, *Dan.* 5. 31. *ch.* 9. 1.

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3. That *Darius* was 62 years old when he took *Babylon*, *Dan.* 5 31. (there is some reason for the Spirits noting of that) so that he might well Reign 21 years more, for that is but 83, and many live to that age.

4. That he ordered, over the affairs of the Kingdom, 120 Princes, and 3 Presidents, *&c.*

5. He by the motion of these Princes made that Law, as firm as the Laws of the *Medes* and *Persians*, that *Daniel* was cast into the Lions Den by, *Dan.* 6. 7, 8, 9, 10.

6. Upon his miraculous deliverance, he made a Decree to own the God of *Daniel*, *chap.* 6. 25, 26. and published it through all his Dominions; all these things must take up time.

7. *Daniel*, *c.* 6. 28. is said to *prosper all his Reign*; therefore he did Reign.

8. The Holy Spirit gives us the description of this Monarchy under the Ram: He tells us three horns came up one after the other, and the last grew greatest, which was *Cyrus a Persian*. How he came to the Throne, Historians differ: some say by conquest; this could not be: Others by marriage, or some natural Alliance, which is probable; but that is not material to me, it's sufficient that I find the Scriptures say that he came to the Throne.

9. Now these 21 years, I judge, are the 21 days, (a day for a year) the Angel saith the *Prince of the Kingdom of Persia withstood him*, *Dan.* 10. 13. For the better understanding of which,

(1.) In *Dan.* 9. after *Daniel* had *understood by books, the expiration of the 70 years captivity* under the *Babylonians*, he sets himself to pray for Mercy and Deliverance, and hath no other Answer than a Vision of 70 weeks, and the division of them, *Dan.* 9. 25, 26. which account was *to begin from the going forth of the Commandment to build the City* Jerusalem:

7 weeks it should be building: and built 62 to the Messiah, and in the midst of the last week, the Messiah should be cut off. So that in all this, there is no direct answer to *Daniels* prayer for present deliverance, for the Temple took up a long time in building, through the long death upon the work, before the command here spoken of for building the City came forth. Now as his prayer was in the first year of *Darius*, that is, not of his being a King, but his taking *Babylon*, and so being concerned with the Church of God, (for God in his Word takes little or no notice of earthly powers, but as in Relation to his people) so when *Daniel* was even now going out of the World, He sets himself to pray again, in *ch.* 10. which is said to be *in the third of* Cyrus, *v.* 1. and has this for Answer, that God was not unmindful of his Prayer, as *v.* 12. and gives a reason why deliverance was not yet to come; *The Prince of the Kingdom of Persia*; not the Prince of *Persia*, but the Prince of the Kingdom of *Persia*; *i. e. Darius* who, tho' he was of the seed of the *Medes*, was Prince of the Kingdom of *Persia*, *withstood him*, that is, had not let *Israel* go, tho' he had strengthned him in his Kingdom, *ch.* 11. 1. Now this third year of *Cyrus*, might possibly be but the first of his absolute Reign; for it's like he might under *Darius*, being old, rule 2 years before his death, because its said, 2 *Chron.* the last, and 1. *Ezra.* 1. That in the first of *Cyrus*, he let *Israel* go, and 'tis probable that *Daniel* died in the first of his absolute Reign, *Dan.* 1. last, for he continued but to the first of King *Cyrus*. Now the continuance here cannot relate to his honours, that King *Nebuchadnezzar* advanced him to, *chap.* 2. 48. for after his death, if not before, he retired and lived obscure at Court, *chap.* 5. 11, 13. Neither did the Prophet *Daniel* come out of captivity, which it's like he had done if he had lived to the time of liberty to return, being a man

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whose Heart was so ingaged for the good of the Church of God; besides, it hath been, that such as were to succeed in the Throne, have been in the management of the Government, before the death of him that preceded, as in the case of *Solomon*, and *Darius*, being 62 years old when he took *Babylon*, must be 81 when *Cyrus* came to the Government, if he managed these affairs the two last years of his life, as it's probable he did, and 83 when he died, being the third of *Cyrus* his being concerned in the Government, but the first of his absolute rule; and then he gives liberty to the People of God to return and build the Temple. Now this work after they entred upon it, did soon meet with interruptions in the time of *Cyrus*, that made the Decree for building the Temple, *Ezra.* 4. 5, 24. But in the Reign of *Darius*, as *v.* 25. with *chap.* 5. 1. In the second year of his Reign, *Hag.* 1. 1. *Zech.* 1. 1. God stirred up the Spirit of his People, to set about the work afresh, incouraged from the Prophesying of those two Prophets, speaking to them from the mouth of God, and God disposing the Heart of that Prince to incourage it also, so that it was finished in four years, (*i. e.*) the sixth of his Reign, *Ezra.* 6. 14. 15. How many years this interruption continued; or how many years it was between the first Decree of *Cyrus*, when they laid the Foundation of the Temple, including the years of Preparation, *Ezra* 3. 8, 10. and the Decree of this *Darius*, in the sixth year of whose Reign it was finished, the Prophet *Zechariah* gives us an account, *chap.* 1. 12. to be seventy years, for the seventy years here intended, cannot be the seventy of their captivity in *Babylon*, in which time they were to pray for the peace of the City, and of the place where they were carried Captive; For God promised *that in the Peace thereof they should have peace*, till the time came of their return,

according to divine appointment, they were to build Houses, to Plant and to Marry, *Jer.* 29. 5, 6, 7. without attempting to return to build the Temple, till the seventy years were out; therefore in that time to build Houses in *Babylon*, and not God's House in *Jerusalem*, was no crime. But the great thing the Prophets *Zechariah* and *Haggai* reprove them for, was this, — consider (1.) The Prophets were contemporary, and prophesied in the second of *Darius*, the time that the Temple work is revived and finished. (2.) They tell the People, 1. That God was displeased with their Fathers, and now with them. 2. For what he was displeased, *viz.* For minding their own private things, as Houses and Lands, *&c.* and letting the House of God lye waste. 3. The effects, in blasting all their labours, *&c.* (3.) He promiseth them that upon their applying themselves to the work of finishing his House and the service of it, he would abundantly bless them; So that the Prophets applying it to that time, we have reason to judge, that it was no other but the interruption upon the work which was, as all apprehend, some considerable length of time. but are at great uncertainty how to reckon it, when the labour may be saved, and we at no loss in the thing, when the Holy Spirit hath reckoned it for us; now the Scripture tells us, that as the work was revived after seventy years Death upon it, in the second year of *Darius*, so it was finished in his sixth year, *Ezek.* 6. 15. which sixth year was his last, *Artaxerxes* succeeding him, in the seventh of whose Reign there is another decree to beautifie the House of God, and to provide it with Sacrifices, *Ezra* 7. 21, 22, 23, 24, 27. for this decree relates only to the House of God, and his worship therein; In the twentieth of whose Reign another Decree comes forth to Build the City, *Neh.* 2. 1. —

to

to the ninth, and here begins *Daniel*'s seventy weeks of years; so that, if this account be right, we have a very plain and certain account of the time, adding the seventy weeks of years to the death of Christ. I know it is the Opinion of most, if not all, to reckon otherwise, and indeed they cannot otherwise do, that go by History, which tells of more Kings Reigning, and that some of these I have mentioned did Reign longer, as that this *Darius*, in the sixth of whose Reign the Temple was finished, Reigned in all nineteen years, as *Helvicus*, *Funius*, *Alsted*, and others say; but whence have they the account which we with so much confidence take up from them? It's from no infallible Writ; they say also, that from *Cyrus*, including him, there was fourteen Kings Reigned in the *Persian* Monarchy before it was taken by the *Grecians*; also that *Cyrus* in the nineteenth year of his *Persian* Monarchy Conquered *Darius* the *Mede* King of *Babylon*; all which could not be: For

1. The *Babylonish* Monarchy was to end, and did in *Nebuchadnezzar*'s Grandsons Reign, *Jer.* 27. 6, 7. which was *Belshazzar*.

2. *Darius*, who was of the Seed of the *Medes*, *Dan.* 9. 1. Was King of *Media* and *Persia*, when he took *Babylon*, Dan. 5. 28, 31.

3. There was to be but four Kings in *Persia* after *Cyrus*, how then could thirteen Reign? *Dan.* 11. 2. The Angel, for the help of our Faith, tells *Daniel*, he would shew him the truth; and that there should stand up yet (that is, after *Cyrus*, for this Vision was in the third of *Cyrus*, as before I have noted, for the 10, 11, 12 *chap.* are but the continuance of the same Vision; for as I have noted also, *Daniel* died this year) three Kings, and the fourth shall be richer, &c. — and shall stir up all against the Realm of *Grecia*, and here this Monarchy ends.

To sum up all that we have said, there is,

I. -21.		Of *Darius*, before *Cyrus* came to absolute Regal Power.
II. 70.	years	Interruption after *Cyrus's* Decree for building the House.
III. 4.		Of *Darius* in finishing it after they set to the work again.
IV. 7.		To the Decree of *Artaxerxes* to furnish it with Sacrifices.
V. 13.		To that of the 20th of *Artaxerxes* to Build the City *Jerusalem*.

In all 115 years after the 70 years Captivity in *Babylon* was out before they began to Build the City *Jerusalem* again.

In *Daniel* 9. 24. the Angel tells *Daniel* that 70 Weeks are determined upon his People and the Holy City, to finish transgression, to make an end of sin, to make reconciliation for the people, and to bring in everlasting righteousness. Then v. 25. he divides them, that from the going forth of the Commandment to Build the City should be seven Weeks, that is, before it should be Built and Finished, so long in Building, 49 years, and 62 Weeks it should be Built, but it should be troublesome times, and so it was with the Jews, what by the *Grecian* Monarchy, and after the *Roman*, for when the Messiah Christ came, they were tributary to the *Romans*; and in the midst of the last Week the Messiah should be cut off, but not for himself, by whose Death the Everlasting Covenant was Sealed, Ratified and Confirmed, and all the Typical Sacrifices and Oblations to cease, as now no longer useful to the true Church of God, and great desolation was to ensue upon that people for their unbelief, which accordingly fell out, and was brought upon them by *Titus* Son of *Vespasian* some years after the death of Christ, as Christ also fore-admonished them,

Mat.

Mat. 24. 15. *Luke* 21. 20. Add now these 69 Weeks, of years, and ½ Week (for he was to suffer in the midst of a Week) which amounts to 486 ½ unto the 115 years aforementioned, and it makes up 601 ½.

69 Weeks ½ before	486 ½ 115.
In all	601 ½.

As to all the other Numbers, *Dan.* 7. 25. of Time, Times, and dividing of Time, and the same *Dan.* 12. 7. and the 1290 and the 1335; I conceive all relate to the Times under the Gospel, and in *Dan.* 11. 31. and 12. 11. when 'tis said the Daily Sacrifice shall be taken away, and the abomination that makes desolate placed in the room of it, and *Dan.* 12. 11. that from the time that this shall be done there shall be 1290 days, that is, years as before, *Dan.* 8. 14. the Sanctuary shall be cleansed, that the purity of Gods worship shall be restor'd at the end of that time; and that blessed is he that comes to 1335, which is forty five more than 1290. As these relate to the Church under the Gospel, and Gods worship there, therefore not properly rendered Sacrifices, as *Dan.* 9. 27. but by way of Supplement; so I shall rather offer my thoughts of them under that of the Witnesses Prophesying, &c. only all must and do fall in within the time of this great number of 2300 years, and from what hath been spoken to it, we may guess how long it will be before it will expire. There are 601 ½ to the death of Christ; and if we are right in the Tradition of years since his Birth, (for Divine Writ being finished a little after his death, we have nothing else to go by,) taking off the years of his life which were 30 *Luke* 3. 23. when he entred upon his Ministry, which he accomplished in or about the three years or half Week spoken of by *Daniel*; so that

601 ½	2300
1653	2254 ½
2254 ½	0045 ½

that thirty three from 1686, there rests 1653, which added to 601 ½ makes 2254 ½, which last Substracted from the Capital Number 2300, there remains 45 ½ the only over-plus of *Daniel's* last number; so that I hope that Deliverance to the Church and people of God is not far off, and all our sad sights are but good signs.

To what hath been said there is something Objected, the which with the answers take as followeth.

Obj. That this calculation cannot be right, because it's said, that when the Foundations of this second Temple were laid, many of the Priests and Levites, and chief of the Fathers that were ancient men, that had seen the first Temple, wept, when others, that were young, and had not seen the first house, rejoyced, *&c.* And if this be true that it was so long before *Cyrus* came to the absolute Government, and before the Decree for their return out of *Babylon* to build the House of God, they must be older, than in reason we can Judge men to live; and this first, Because they must not be Infants when carried into Captivity, for then they could not remember what the first Temple was, 2ly. The 70 years of Captivity and the 21 years of *Darius* before *Cyrus* came to the Kingdom, and at least a year of preparation before they began to build, with their own age when carryed Captive, which could not be in reason much less than twenty years, is 101 years in all, which is an age beyond what usually men lived; and it's said there were many of those Ancient men that wept, *&c.*

Ans.

Anſ. Firſt, It's to be noted, for ſo it is in the Scriptures of Truth, That there was a threefold going into Captivity. The Firſt, in the 3d year of *Jehoiakim*, 2 *Kin.* 24. 1. with *Dan.* 1. 1, 2. which was the 1ſt year of the Reign of *Nebuchadnezzar*, *Jer.* 25. 1. In this *Daniel* the Prophet was carried Captive, and was but young, as *v.* 4. This *Jehoiakim* Reigned in all 11 years, 2 *Chron.* 36. 5. Then *Nebuchadnezzar* Bound him in Chains, and carried him to *Babylon*, *v.* 6. And made *Jehoiachin* King in his ſtead, who Reigned 3 Months and 10 Days, and then the King of *Babylon* carryed him and the reſt of the Veſſels of the houſe of God, and a great Captivity of the People, 2 *Kings* 24. 10. — to 17. This was the ſecond going into Captivity. *Zedekiah* was made King by the King of *Babylon* and Reigned 11 years, as 2 *Kin.* 24. 18. In the laſt of whoſe Reign and the 19 of *Nebuchadnezzar* *Jeruſalem* was taken, (as 2 *Kin.* 25. 8. with *Jer.* 52. 4, 5, 6, 12, 13.) and burnt with the Temple. This is the third and laſt going into Captivity; between which and the firſt it evidently appears, there were 18 or 19 years, and the Temple was not deſtroy'd till the laſt: So that the ancient men ſpoken of in *Ezra*, might be of the laſt going into Captivity, and then there is no need of reckoning them older than 20 years when carried Captive, 51 years of the Captivity, 19 being gone before and 21 of *Darius*, in all 91 years, and it's very probable many might live to that Age. *Obj.* But how doth it appear that the 70 years doth begin in the 1ſt of theſe goings into Captivity? *Anſ.* Very plainly; For in *Jer.* 28. 3. The falſe Prophet ſaith, that the Yoak of the King of *Babylon* ſhould be broken, and the Captivity ſhould return in two years; In the 29th of *Jer.* the Lord tells them, that were then in Captivity, that they ſhould build houſes, Plant Gardens, and take Wives in the Land of

their

their Captivity, and pray for the peace of the place, for in the peace thereof they ſhould have peace, and and in the tenth verſe, that after ſeventy years were accompliſhed, they ſhould return, and not before; ſo that it is evident that the ſeventy years in Gods appointment, did begin in their going into Captivity, that were then in Captivity, and not in their Captivity that was yet to come, which was not till the laſt of *Zedekiah's* Reign.

Obj. 2. *Zerubbabel* who came out of Captivity, the Prince and Governour, did not only lay the Foundations of the houſe of God, *Ezra* 3. 8. But did alſo finiſh it, *c.* 5. 2. Now if the interruption was ſeventy years, he muſt be very old when he finiſhed it, or very young to be chief when they firſt came up, and laid the Foundations.

Anſ. We know they were reckoned Princes, or Chiefs by their being Elder Brothers, or Families, whether Younger or Elder in years; and he might live (as doubtleſs he did) all the time of the Interruption, and be twenty or thirty years old when he came out of *Babylon*, and be but ninety or a hundred years old, when the Temple was finiſhed, and we read not of him afterward. For *Ezra*, who came up the ſeventh of *Artaxerxes*, and *Nehemiah* who came the twentieth of his Reign, both Governed and ſet things in Order themſelves, according to the Commiſſions they had. And what *Ezra* writes of *Zerubbabel* is but Hiſtorical, of things paſt and done. But if this be not right, they that go by Hiſtory, muſt be much more out, who make the time between *Cyrus* his decree, and the ſixth of *Darius* his Reign, in which it was finiſhed, to be at leaſt a hundred twenty four or fix, which is almoſt double ſeventy.

Obj. 3. is about the one and twenty days, *Dan.* 10. 13. Some reckon it in the time of *Cambyſes* Reign,

Reign, and ſo part of the time of the interruption upon the work after the Foundation was laid; but this could not be; For *Daniel* lived but to the firſt of *Cyrus* abſolute Government. *Anſ.* *Dan.* 1. *v. laſt.* He proſpered all the Reign of *Darius*, *Dan.* 6. 28. and in the Reign of *Cyrus*, that is, to the firſt of his abſolute Government, and then dies: For he came not out of Captivity, which doubtleſs he had done, if he had lived, being a man, whoſe heart was ſet upon the work of God, and the good of his Church. Others take it to be the one and twenty natural days of *Daniels* faſting, as *v.* 2. But this cannot be, becauſe the holy Spirit, that *Anſ.* we might not be miſled, reckons them twice by weeks of daies, as *v.* 2. 3. That we might not take them for the time after *v.* 13. Of one and twenty days as uſual in Scripture, a day for a year. And in what ſenſe can we ſuppoſe that the Prince of the Kingdom of *Perſia*, could withſtand an anſwer from God, of *Daniels* prayer, when the Angel tells him, that from the firſt day he ſet his heart to underſtand, *&c.* he was heard, *v.* 12.

Therefore to conclude, what Perſons Hiſtories ſay did Reign, which the Scripture knows nothing of, or the time they ſay they did Reign, is nothing to me; For I cannot think that God in his Word would have been ſo diſtinct, and particular in the perſons Reigning, and their time, had it not been for a guide to us to calculate by. Therefore let others go by what Rule they pleaſe, I deſire to abide by that word, which I know is a ſure word of Prophecy, and cannot deceive any that have the mind of God in it.

An Essay towards the understanding the Time set in the Scriptures respecting the Witnesses, left in the Word for the Use and Benefit of the Church.

AND First, why two Witnesses? First, Either because the Scriptures tell us, That in the Mouth of two or three Witnesses every thing shall be established. Two are sufficient, and less cannot; holding forth this truth to us; That let God's faithful Servants be never so much reduced as to their number, yet he hath not left himself without sufficient Witness in this World. Or, Secondly, To signifie unto us the greatness of that Apostacy that should be from the truth, of which the false Church should be composed, the whole Earth wondring after the Beast, and that but few comparatively should be found faithful in the time of the Holy Ones being trodden under foot by the Gentiles. Or, Thirdly, Signifying to us, That as the Church at the time of Christ's coming was but one National Church, therefore represented by one Candlestick, *Zech.* 4. 2. Now under the Gospel the true Church of God, the Mystical Body of Christ her Head, consists of several

ral viſible Churches, and therefore is repreſented by two Candleſticks, *Rev.* 11. 4.

Secondly, Who thoſe Witneſſes are? *Anſ.* Leaving them to their own thoughts, who take them to be either the two Teſtaments, or Magiſtracy and Miniſtry, or two particular Perſons, I conceive them to be the faithful people of God, that have obtained Grace to hold the truth of Chriſt in all Ages, in a faithful adherence to him, under all the Apoſtacies that have been made from them, and Oppoſitions that have been made by them that have Apoſtatized from them that have not loved their Lives unto the death, for the Love they have had to Chriſt and his Goſpel.

Thirdly, The time of their Propheſie is ſet down, *Rev.* 11. 3. and is 1260 days, that is, ſo many years, which time is contemporary with the Gentiles treading under foot the Holy City for forty two Months. Now although in forty two full Months there are more days by about eighteen than 1260, yet the Text ſeems to give us to underſtand that theſe times ſhall begin and end together, though thus differently reckoned, the one by the Sun, the other by the Moon, as may more fully appear in the next conſideration of their work.

Fourthly, Their work is implied in the name given them; they are called Witneſſes. To make a Perſon a true Witneſs, he muſt have a full knowledge of what he ſays or teſtifies, 1 *John* 1. 1, 2, 3. Therefore they are Gods Children here intended, that have experienced the things they teſtifie unto; ſo the matter of their Teſtimony is that *Act.* 1. 8. to teſtifie to Chriſt his Perſon and Offices, the alone Mediator, as revealed, opened and held forth in the Goſpel, which is that upon which the true Church of God is Built, *Eph.* 2. 19, 20, *&c.* And which is the Temple not given to the Gentiles, whilſt

whilst the Court and Holy City is given to them to tread under foot forty two Months, all which time the Witnesses here intended are to Prophesie and Testifie to those truths, that others under a name and profession of Christ Apostatized from, and intruded their false Doctrines and Corruptions instead of the truths and true worship of God, *Acts* 20. 28, 29, 30. 2 *Thes.* 2. 1, 2, 3, 12. &c. 1 *Tim.* 4. 1, 2, 3. &c. 2 *Tim.* 3. 1, 2, 3, 4, 5. 1 *Pet.* 3. the whole chapter, 2 *Pet.* 2. the whole chapter, the Epistle of *Jude*, all are Prophetical of great Apostacies that would be from the Truths and Purity of the Gospel. Now, I say, the work of the Witnesses is to stand up for the defence of the Gospel, and they shall do so for 1260 years together, and then they are slain and lye dead for three days and a half, that is, three years and a half, then the Spirit of life from God shall come upon them.

Fifthly, Their finishing their Testimony, this must either respect their Testimony it self, or the time allotted to them, that is, the 1260 years; I conceive the first is intended, for after or when they are upon the finishing it, there is a fresh War made upon them, in which, they that make the War upon them prevail, so as to overcome them, and kill them, and then they lye dead for three years and $\frac{1}{2}$, now how long time this shall take up, is not said. And if the holy Spirit who had been so exact, in setting down the time of 1260 years of their Prophesy, and the three days and $\frac{1}{2}$ of their lying dead, had omitted a time between both, the Church of God had been at as great uncertainty, as if no time had been set almost. Therefore if we take the finishing their Testimony to respect their work, then it is our concernment to consider wherein this finishing part doth lye; And that I conceive to be in a witness

witneſs to the Kingly Office of Chriſt. His Prophetical, and Prieſtly Offices were firſt Witneſſed to; And this hath been laſtly conteſted for, even to blood, in the laſt Wars in *England*, as the other had been upon which this laſt War hath been commenced. The Teſtimony being further confirmed in the Martyrdom of many of thoſe concerned in the finiſhing of this Teſtimony. The ſufferings of the Church in theſe late years has been carried on againſt her otherwiſe than in former ages, in other Methods, and under other names and pretences, all beſpeaking that the time of finiſhing the Teſtimony is come, and the War commenced, and it may be an overcoming, if not killing alſo.

Sixthly where this ſhall be? *Anſ.* It will be there where this finiſhing part of the witneſs to Chriſt is born, for there the laſt War is (which is the laſt effort which Antichriſt ſhall make againſt the Church of God) and overcoming, and killing will be: And where they ſhall lye dead, and where they ſhall riſe? when the Spirit of life from God comes upon them; Now where ſhall all theſe things be? The Holy Spirit tells us, it ſhall be in the Street of the great City, *Rev.* 11. 8. Not in all the Ten, but in one Street, and upon their reſurrection the tenth part of the City falleth, not the whole City at once; *v.* 13. So that in the Street, or Kingdom where the Teſtimony hath been finiſhed, there all the reſt follow, and there the deliverance of the Church ſhall begin, to an utter overthrow of all her Perſecutors and Mortal Enemies.

Seventhly, When this ſhall be? *Anſ.* To know the beginning and end of theſe times and things, there are two ways of calculating. The one is beginning at the Head of a number, ſo reckoning forward to its end; The other is back-wards, as *Daniel* did, *Chap.* 9. beginning our reckoning at the

the end of the number, and so reckoning to the beginning; Now by one of these two ways, in Gods time we shall infallibly know. But to the Question, I suppose both ways may be a help to us now, and Scripture numbers have a dependance one upon the other, and there lies the harmony of them, when that is understood. The great number, which includes all the rest, throughout the sufferings of the Church of God, under the three last of *Daniels* four Monarchies, is that of 2300 years, which I have indeavoured to carry on by Scripture to the end of it, within forty five or forty four years, from this year of our Lord 1686. There are two other great numbers in *Daniel*, *chap.* 12. one of 1290. the other 1335. which is forty five more than the other; so that altho' they both begin together, they do not both end together, by 45 years. That they begin together is evident, for the 45th is the addition of so many to the 1290. therefore blessed is he that lives to the forty five longer than the 1290. for altho' the Churches deliverance shall begin at the 1290. it shall not be compleated till forty five more; Therefore blessed is he that lives till that time: so that when ever these 1335. years begin, they end with the 2300 years also. Again, the 1290. is thirty more than 1260. in *Rev.* 12. therefore tho' they may end together, yet they cannot begin together. And because of this, expositors have generally judged, that the 1290. in *Daniel* relate to the *Jews*, and the 1260 to the *Gentile* Church, but by what reason I cannot be satisfied. Hence they head this 1290. at *Julians* attempting to rebuild the Temple; The reason of which was this, he had apostatized from Christianity, and restored the *Gentile* Worship and Sacrifices, and as an affront to Christians, put the *Jews* upon Sacrificing also, who told him that it was not lawful for them, but in the Temple at *Jerusalem*; therefore

therefore he orders them to build it, which they attempted to do, but could but attempt, for God by his immediate power prevented them. This *Julian* began his Reign in 365. and Reigned but three years, so that this opinion time hath confuted; For add 1290 to 368, it makes but 1658.

at which time they reckon'd the *Jews* would be called; but no such thing hath been: Therefore they expounded all these places, which we read	368 1290 1658

Sacrifices, with a supplement, in *Dan.* 8 12. *chap.* 11. 31. *chap.* 12. 11. to intend the Jewish worship, which *Julian* attempted to set up in confront to Christianity, to be the abomination that makes desolate, for all or any of which I see no reason. It is properly translated Sacrifice in one place, as *chap.* 9. 26, 27. And this doth relate to the taking away of the Sacrifices then in being, of Gods own appointment, which accordingly were taken away, as Christ himself also admonished. *Mat.* 24. 15. by *Titus* —— *&c.*

But the abomination which makes desolate I conceive is some corruption in the Gospel worship, the true worship of God; And therefore seeing we, as before, find the Apostle concerned so much in forewarning the Church by a Spirit of Prophesie, of what had also been expressly foretold by the Spirit of God; If it was expressly foretold, it must be written some where or other: and take the Apostles own exposition, 1 *Tim.* 4. 1, 2, 3. Why may we not rather reckon this to be the abomination, to astonishment foretold by *Daniel*, and this came in in the 383. year, when *Syricius* was Bishop of *Rome* and continued 15 years; in his time Marriage was forbidden to the Priests, and in the 425. year *Celestinus* was Bishop of *Rome* and continued eight years; He assumed the temporal power, as 2 *Tim.* 3. 1, 2, 4, 5. and

and why we may not head these numbers here, I would be glad to understand. In the last of which I conceive Antichrist did make his first visible appearance in the World: so that add the

1260 1260 to 425 it makes 1685, and you
425 bring it to the end of 2300 days within
—— forty five years, or a year or two, which
1685. time I conceive is alloted to pour out the Vials, and to accomplish the great revolutions in, that shall come upon the Earth, in order to the possessing of the Kingdom, that shall be given to the Saints of the most high, *Dan.* 7.16, 27, 28. There is time expressed by time, times, and dividing of time, three times in Scripture, as *Dan.* 7.25. 12. 7. *Rev.* 12. 14. I find time thus expressed but in one place more, and that is, *Dan.* 4. 23, where it's certainly taken for years. and by what rule we will construe it otherwise in other places I see not. And that in *Dan.* 12. 11. seems plainly to relate to a special time of the Enemies accomplishing to scatter the power of the Holy People, then all shall be finished, (*i. e.*) the sufferings of the Church, or deliverance shall thence begin, and bear date from the end of this three years and ½ In *Dan.* 7. 25. He tells who shall act this last part, compared with *Rev.* 11. and in *Rev.* 12. 14. how God even in that time will provide for his Church, when the Devil pours out his last wrath upon her, knowing his time is short, and what time this should be, except the three years and ½ of the Witnesses lying dead; I cannot see the time when *Babylon* shall say in her Heart, she sits a Queen, shall see no sorrow, Widow-hood, or loss of Children any more, having accomplished what she had been 1260. days labouring

bouring at, the slaughter and death of the Witnesses, whom she hath now dead at her feet; Therefore they make merry, send gifts to one another, not knowing how near utter destruction is at her door, she being like *Pharaoh* of old, but a noise, and past her time. For I conceive the Witnesses cannot be said to Prophesy when dead, therefore this time follows immediatly upon the end of the 1260 days of their Prophecies; which ending in 1685 according to the preceding computation; at which time Popery came to be inthron'd in this Nation, accomplished the slaughter and death of the Witnesses; the time of whose lying dead, which was to be three years and an half, being added to 1685, amounts to 1688 and an half, which was the very time of Gods lifting up his hand by his present Providence to save these distressed Nations.

FINIS.

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